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A
LETTER

FROM A
CLERGYMAN,

TO
ONE OF HIS PARISHIONERS,

WHO WAS
Inclined to turn METHODIST.

WITH AN
APPENDIX,

CONCERNING
The Means of CONVERSION, and the Imputation
of RIGHTEOUSNESS.

By The Rev. Rich. Hardy

..... Αληθευοντες εν αγαπη. Eph. iv. 15.

L O N D O N:

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THE

CLERGYMAN

OF HIS PARISHIONERS

W. G. W. A. S.

Inscribed to the



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[iii]

P R E F A C E.

THE Design of this *Work* is not to enter into all the numberless Absurdities of Modern Enthusiasts; but, in a short, plain, and candid Manner, to convince them, that they err, not knowing the Scriptures; that is, not having sufficiently considered and compared those difficult Passages, to which they so often and so confidently appeal: And if the Writer, whilst he presumes only to

A 2 teach

teach and reprove the Illiterate and Fanciful, can better convey his Mite into the Treasury of Truth and Unity, both his Design and Desire will be answered.

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A Q U O T A-

A QUOTATION.

“ **T**HOUGH the odd Opinions and
“ extravagant Actions Enthusiasm
“ has run Men into, were enough to
“ warn them against this wrong Principle,
“ so apt to misguide them both in their
“ Belief and Conduct ; yet the Love of
“ something extraordinary, the Ease and
“ Glory it is to be inspired, and be above the
“ common and natural Way of Knowledge
“ so flatters many Mens Laziness, Ignor-
“ ance and Vanity, that when once they
“ are *got* into this Way of immediate Re-
“ velation, of Illumination without Search,
“ and of Certainty without Proof and
“ Examination, 'tis a hard Matter to get
“ them out of it.” (See Mr. *Lock's* Chap-
ter on Enthusiasm, Vol. 2, Chap. 19.)

Far less Difficulty will, I trust, be found
in recovering One, who is, as yet, only
inclin'd to Enthusiasm ; and not unwilling
to attend to the Directions of sober Reason
and written Revelation.

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A LETTER

A
LETTER
 FROM A
CLERGYMAN,
 TO

A PERSON inclined to turn *Methodist*.

My good Friend,

YOU had no Occasion to have made any Apology for consulting me by Letter, especially *before* you took the Step you seem so much inclined to. Nothing could be more proper; because I am immediately placed *over you in the Lord*, and it is both my Duty and Desire, *to keep back nothing that may be profitable unto you*; because also, the *forsaking* of an *established Church*, without being able to shew any thing *sinful* or *dangerous* in the *Terms* of its

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Communion, must, I fear, be accounted *Schism* [a]. (Consult 1 Cor. i. 10.---iii. 3. ---xii. 25. *Jude* 19.)

I will endeavour to express myself in the very plainest Manner; and think I shall be able to convince a Person of your Reading, Sense, and Sincerity, that the *several Tenets*, in which these new Teachers differ from us, are every one of them *unscriptural*, and consequently *false* and *dangerous*. (Read *Rom.* xvi. 17, 18. *Gal.* i. 6, &c.)

I.

Regeneration First, They teach, That there is *no Regeneration* in *Baptism*.

Now, this Tenet they had from the *Quakers*, and not from *Holy Writ*; for the Scriptures speak plainly of *two Regenerations* [b], in *each* of which, the *Holy Spirit* is concerned. The *first* by *Baptism*, *John* iii. 3. 5. *Except a Man* (says *Christ*) *be born again, he cannot see the Kingdom of*

[a] The Case of those who have been *educated* among Dissenters from their Infancy, is quite another Question from that of *leaving* or *forsaking* the Church established.

[b] See Mr. *Pilkington's Index to the Bible*, under the Words *Regeneration* and *Renewing*.

God :

God: *Except a Man be born of Water, and of the Spirit, that is, of both, he cannot enter into the Kingdom of God.---Not* (says St. Paul) *by Works of Righteousness which we have done; that is, not for our Merits or Deservings, but according to his Mercy he saved us, by the Washing of Regeneration, and by the Renewing of the Holy Ghost.* (Titus iii. 5. Consult also *Acts* ii. 38, 39. *Rom.* vi. 3, &c. *1 Cor.* vi. 11. *Gal.* iii. 27. *Eph.* v. 26, 27. *Col.* ii. 11, 12, &c.)

The *second Regeneration* [c] is, by a *Reformation of Life and Manners, through Divine Assistance.* *Be not conformed* (says St. Paul) *to this World: But be ye transformed by the Renewing of your Mind. Put off concerning the former Conversation the old Man, which is corrupt according to the deceitful Lusts; and be renewed in the Spirit of your Mind; and put on the new Man, which, after God, is created in Righteousness and true Holiness. Work out your own Salvation---for it is God which worketh in you, both to will and to do of his good Pleasure.*

[c] This is well distinguished by the Word *Renovation.* (Ανανεωσις.)

(*Rom* xii. 2. *Eph*. iv. 22, &c. *Phil*. ii. 12, 13. See also 2 *Cor*. iv. 16.---v. 17. *Gal*. vi. 15. *Col*. iii. 8. 1 *John* iii. 9.---iv. 7. 16.---v. 4. 18.)

These *two* Regenerations shew the great Perfection of the Christian Religion; or, that it is adapted to every one's Case. For every Christian must either continue *in*, or fall *from* a State of Grace and Justification. If he continues *in* such a State, by leading a regular Life from his Youth; or by not committing any mortal or excluding Sin after *Baptism*; the Scriptures call him *not* to *Conversion*, or a *second Regeneration*, but direct him to maintain the *Christian Warfare* of the Spirit *against the Flesh*; to proceed *from Faith to Faith*, to abound more and more; or, to grow in Grace, and in the Knowledge of our Lord and Saviour Jesus Christ; to walk worthy of the Lord unto all pleasing, being fruitful in every good Work. (Compare *Gal*. v. 16, 17. 2 *Pet*. iii. 18. *Col*. i. 10. with 1 *Thess*. iv. 1. 2 *Thess*. i. 3.) But if he falls into one or more *such* Sins, and forfeits his Justification, (which is the Case of most Men) he has every Reason to seek *to*, and to bless God *for*,

for, this *second Regeneration*, which is brought about, by God's *Grace* concurring with his own *Repentance* and *Faith*, and his partaking solemnly of the *other Sacrament*, or the appointed Rite of Renewal.

Persons, who have had a pious Education from their Childhood, should not make themselves uneasy, because they cannot give any very particular and precise Account of the *Time* and *Manner* of their *Conversion*, or *second Regeneration*: It is only for the *Wicked*, for those who have *fallen from Grace*, to talk of the *Pangs* of the *New Birth*; to struggle with *sinful Habits*, and to feel the *Lashes* of *Conscience*.

A true Christian falls only into Sins of *Infirmity*, in which there is more of *Weakness* than of *Will*. That Man cannot pretend to pitch upon the *Hour* of his *second Regeneration*, who, by *Confession* and *Prayer*, *dies unto Sin* daily; *daily takes up his Cross*; and is indeed *renewed Day by Day unto Righteousness*. This Man's highest *Satisfaction* is, that he *perceives* he is not under the *Dominion* of any *presumptuous Sin*, and is daily getting *Ground* of his *spiritual Infirmities*. And this, he knows,

could not be done, but by the *Assistance of Divine Grace*. (Rom. vi, 14.) Upon this Account, therefore, his Hope is *lively*; his Fears, without *Torment*; he has *Peace and Joy in the Holy Ghost*; and seeks no *extraordinary or miraculous Assurance* of his present *Regeneration*, or future *Salvation*; But trusts, that, if he is not wanting to himself, *God is faithful, who hath promised*; and will be so far from withdrawing his Assistance, that he will do more for him than he can either ask or think.

But, before I leave this Head, it may be useful to observe, that the *Methodists* make very *perplexing* Work in Divinity, who hold the Doctrine of *Original Sin*, and yet deny the *Efficacy of Baptism*; who cry up the *9th Article* of the *Church of England*, and condemn the *27th*; who allow that we are *shapen in Wickedness and conceived in Sin*, and yet *shut up the Fountain opened to the House of David, to wash away such Sin and Uncleaness*. (Zech. xiii. 1.)

I do not say, that *all* their Teachers are thus inconsistent; but this I know, that
those,

those, to whom *you* would join yourself, are so [d].

[d] By far the greater Part of Protestants do indeed now reject, and very justly, the rigid Notions of *Austin* and *Calvin*, and hold the Doctrine of *Original Sin*, not in the Sense of *Original Guilt*, but in the Sense of *Original* or *Hereditary Pollution* and *Depravity*; notwithstanding which they collect, acknowledge, and teach, that *Baptism* is, at least, generally necessary to *Salvation*.

The Term *Original Sin* is not met with in Scripture, and is indeed a very improper and inconvenient Term for Those to make use of, who mean nothing more by it, than the *sad Effects* of the *Sin* of *Adam* upon his *Posterity*.

The Eating of the *Forbidden Fruit* was a wilful or actual Sin, and could therefore, as to the *Guilt* of it, extend no farther, than the *First Pair*, or the Persons immediately concerned; but every *Effect* and *Consequence* of that Sin is and will be (though not imputed, yet) imparted, to all their *Posterity*.

The *First Effect* of the *Fall*, or of the Loss of *Innocency*, must in Course be *Defilement* or *Pollution*: Into this State our First Parents sunk by Sin, and in this State they begat all their Sons and Daughters. The *second Effect* of the *Fall* was a *Consequence* of this *Pollution*, (namely) the *Loss* or rather *Diminution* of *Divine Favour*, or the *withdrawing* of more *Especial Grace*, by which our sinful Progenitors became more exposed to those *Appetites* and *Passions*, which were originally implanted in them for their *Trial*; and were not *Evil*, until they were too much indulged. A *Third Effect* of the *Fall* was not only the *Death* of the *Body*, but the *Forfeiture* of all *Right* and *Title* to *Eternal Life*.

*absolute
Decree.*

II.
Methodists have revived the Doctrine of *absolute Decrees*, with respect to the

Now *Christians* fully recover, by the *Second Adam*, what was lost in *Spirituals* (though not in *Temporals*) by the *First*; and *Baptism* is, in *Fact*, the *Positive Institution*, the kind and authoritative *Appointment* of God, by *Christ*, to wash away the *Defilement*, *Stain*, or *Pollution*, that our *Nature* contracted by the *Fall*, and to restore to us such *Measures* of *Grace*, as may enable us to walk in the *Way of God's Commandments*; and also secure to us a *Covenant-Right*, and *Title*, to *Eternal Life*.

As the *Pollution* was brought upon our *Nature*, by our *First Parents* presuming to break in upon a *POSITIVE Prohibition*, so must this *Pollution* be removed, it seems, by our *Compliance*, not with a *Moral*, but with a *POSITIVE Injunction*: And the *Reasoning* of *Naaman's Servants* was and ever will be good. — If the *Prophet* had bid thee do some *Great Thing*, wouldst thou not have done it? How much rather then when he saith to thee, *Wash and be clean*? (2 Kings v. 13.)

PERFECTION, in either the *Understanding* or the *Will*, is manifestly too *High a Thing* for the *State* we are in. That our *Great Progenitors*, before the *Fall* or during the *Time* of their *Original Rectitude*, both reasoned ill and willed ill, is too plain to be seriously disputed. *Appetites* also and *Allurements* were not wanting — for the *Tree*, we are told, appeared good for *Food*, and pleasant to the *Eyes*. (Gen. iii. 6.) “ If our first Parents *Adam* and *Eve* (says the *Homily* against *Gluttony*) had not obeyed their greedy *Appetite* in eating the forbidden *Fruit*, neither had they lost the *Fruition* of *God's Benefits*, which they then enjoyed in *Paradise*, neither had they brought so
Salvation

Salvation of Particulars, without sufficiently consulting the Oracles of God.

“ God elects or reprobates (*you say*) all
 “ Persons, before he sends them into the
 “ World ; and there is now many a Child

“ many Mischiefs both to Themselves, and to all
 “ their Posterity.” p. 187. Curiosity, Self-Love, Pride, and Ambition, are *Passions*, or *Propensities*, to which the *best* and *wisest* are *not a little* subject ; and some or other of *These* are sufficiently *discoverable* in every Circumstance of the *Fall*. But how *greatly* were *These*, and other *worse*, *far worse Passions* and *Propensities* increased in *Cain*?

Who (says *Job*) *can bring a clean Thing out of an unclean?*—We answer,—*The Things which are impossible with Men, are possible with God.* And This is the plain and positive *Direction* of our Lord in the Case—*MARVEL* not that I say unto you, *Ye must be born again*, that is, adds He, *of Water and of the Spirit : Ye cannot otherwise enter into the Kingdom of Heaven, or (to take it at the lowest) be admitted into the Christian Covenant.*

The *Necessity* of this *Second Birth* arises, according to our *Saviour*, from the *Corruption* and *Depravity* of the *First Birth* : *That which is born of the Flesh is Flesh, and that which is born of the Spirit is Spirit.* St. Paul speaks of *Children* (at least of *Unbelievers Children*) as being *unclean*, but now (adds he) are your *Children holy*, (1 Cor. vii. 14.) And, indeed, when we are *initiated* into the *Christian Covenant*, our *Pollution* is not only *washed away* in the *Laver of Regeneration*, and our *lost Purity* restored, but we are become, as it were, *Vessels unto Honour, sanctified and meet for our Master's Use, and prepared unto every good Work.* (2 Tim. ii. 21.)

“ in

“ in Hell, (you *fear*) notwithstanding Baptism, that is not a Year old [e].”

This must surely be numbered among *the hard Speeches, which Men have spoken against their Creator.* And, at the same time, this is tearing up all Religion by the Roots; it is making God the Object of *Terror*, who is and should be the Object of *Love*; it is making him in effect the *only Actor*, and consequently the *sole Author*, of Evil; it is making *This no State of Trial*, and removes all *Occasion* for a future Judgment.---“ If one Person is thus destined to
 “ Happiness, and another to Perdition,
 “ we are not born in order to be judged,
 “ but are judged before we are born.”
Si unus ad vitam, alter ad perditionem deputatus est, non judicandi nascimur, sed judicati. Faust. de Lib. Arbitr. i. 4.

Look over the *Instances* concerning *Election* and *Reprobation* in Scripture, and you will soon see, that they all relate to *this World*, to the *outward State* of the *Church*, and not to our *future State* or *Condition*; to *temporal Advantages* or *Disadvantages*, and not to *eternal Happiness* or *Misery*.

[e] This is laid to the Charge of only *Lay-Teachers*.

Josiah

Josiah was before appointed to destroy the *Altar in Bethel*: (1 Kings xiii. 2. 2 Kings xxiii. 15, &c.) *Cyrus*, to issue out a Decree for rebuilding the City and Temple of *Jerusalem*, and for the Return of the Jews from Captivity. (Is. xlv. 28.----xlv. 13. 2 Chron. xxxvi. 22, 23. Ezra i. 1, &c.) *Abraham* was blessed with a Promise, that *Christ* should spring from his Seed, (Gen. xxii. 18.) and that his Family should inherit the Land of *Canaan*: (Gen. xxvi. 4. Deut. xxxiv. 4.) And, with respect to this Honour and Inheritance, *Isaac* was preferred to *Ishmael*, (Gen. xvii. 18, &c.---xxv. 5, 6. Gal. iv. 28, &c.) and *Jacob* to *Esau*. (Rom. ix. 10, &c. Gen. xxv. 23. Mal. i. 2, 3.) Some are said to be called from the Womb; but it was only for certain high and extraordinary Offices in the Church of God: This was the Case of *Jeremiah*, (Jer. i. 5.) *John Baptist*, (Luke i. 15.) and *St. Paul*; (Gal. i. 15.) and yet the last (who was not a whit behind the chiefest Apostles) saw the Necessity of bringing his Body into Subjection, lest, when he had preached to others, he himself should be a Cast-away. (2 Cor. xi. 5. 1 Cor. ix. 27.) And when the Lord said

unto *Ananias*,---*Paul* is a *chosen Vessel* unto me ;---for what *End* is immediately added, (namely) *to bear my Name before the Gentiles, and Kings, and the Children of Israel : For I will shew him how great Things He (a Persecutor) must suffer for my Name's Sake.* (*Acts ix. 15, 16.* Compare *Rom. i. 1.*) *Enoch* was indeed translated, (*Gen. v. 24.*) not because he was predestinated to *Happiness*, but for the same Reasons that *Christians* shall be saved ; because, by *Faith*, he walked with God ; being an *Example of Repentance* (or *Godliness*) unto all *Generations.* (*Ecclus xlv. 16. Heb. xi. 5.*) The same Thing may be observed of those faithful Servants of God, *Moses* and *Elijah*, with regard to their happy *Exits.* (*Deut. xxxiv. 6. Jude 9. 2 Kings ii. 1, &c. to Verse the 12th.*) The *Potter's Power* over his *Clay*, relates only to God's extraordinary Favours and Dispensations here, to *Men* and *Nations.* (*Rom. ix. 21.*) The *Casting-off* of the *Jews*, and the *Calling-in* of the *Gentiles*, are *public* and *national* Cases ; and no one will argue from them, either *for* or *against* Particulars ; (*viz.*) that every *Jew* shall *perish*, or every *Christian*

stian be *saved*. Besides, *no Favour*, of such extraordinary Sort, was ever granted with more manifest Justice and Impartiality. *Abraham* (says the Lord) *shall surely become a great and mighty Nation; and all the Nations of the Earth shall be blessed in him.* But why in HIM?----Because I know him, saith the Lord, that he will command his Children, and his Household after him, and they shall keep the Way of the Lord: (Gen. xviii. 18, 19.) Yet, when these became the Children of Abraham by Descent only, and not by Works; or when these Husbandmen had rebelled against the Lord of the Vineyard,---just was the Judgment pronounced on them, (to wit) *The Kingdom of God shall be taken from you, and given to a Nation, or People, bringing forth the Fruits thereof.* (John viii. 39. Parable of the Vineyard, Mat. xxi. Luke xx.) So again, Pharaoh was not hardened, (Rom. ix. 17.) nor the Sop given to Judas, (John xiii. 27.) until they had made themselves suitable Instruments of that Providence, which ever brings Good out of Evil. For God cannot be tempted with Evil, neither tempteth he any Man; but every Man is tempted, when he is drawn away

away of his own Lust, and enticed. God would have all Men to be saved, and to come unto the Knowledge of the Truth: He is not willing that any should perish; but that all should come to Repentance. (James i. 13. 1 Tim. ii. 4. 2 Pet. iii. 9.) That it is our own Will and Choice, and not the Will and Pleasure of God, that we should be *un-attentive* to the Evidences of Religion, is plain, even from the Words, which are generally brought to prove the contrary, (namely) *This People's* (the Jew's) *Heart is waxed gross, and their Ears are dull of bearing, and their Eyes* (now for the Cause) *THEY have closed; lest at any time they should see with their Eyes, and hear with their Ears, and should understand with their Hearts, and should be converted, and I should heal them. But blessed are your Eyes, for they see; and your Ears, for they hear.* (Mat. xiii. 15, 16.)

Now, from all these Instances taken together, we may, I think, collect, that, with respect to *Advantages* and *Disadvantages* Here, or in Time, not only *Means* and *Ends*, but *Persons*, have been frequently *elected* or *predestinated*, but with regard to

our

our *future* or *eternal* Condition, nothing will appear to be fixed beforehand, but the *Means*, (to wit) *Repentance towards God*, and *Faith towards our Lord Jesus Christ*. Every *Person* is upon his proper *Trial*, and consequently at *Liberty*; and the *Ends* (*Happiness* and *Misery*, and the *Degrees* of them) are, for that very Reason, left *conditional*.

It was predetermined, it seems, that the two Sons of *Zebedee* (*Mat. xx. 20, &c.*) should undergo the *purifying Trial of Persecution*; by their Behaviour *under* which, they might attain to very exalted *Mansions* in the Kingdom of Heaven. But still, as to the *first Seats* of Pre-eminence and Dignity; *to sit on the Right Hand of Christ, and on his Left*;----these, we are told, are, by no means, Matters of *Partiality* and *Pre-determination*; but they will be bestowed upon the *best* and most *eminent*, (in Scripture Phrase) the *elect* and *chosen* Servants of God; and according to those *Conditions* or *Qualifications*, which the *Father* had before *appointed* or *ordained* before the *Foundation of the World* [f].

[f] That the *Means* of our *Redemption*, and that the *Propagation* of the *Gospel*, were *predestinated*, ap-
The

The Word *Elect*, in the Old Testament, generally points out the *Jews*; and, in the New Testament, either *Jewish* or *Gentile Converts* to Christ, or the more *choice* and *eminent* Servants of God.---And that the *Election of Grace*, or Favour, does not extend to the *absolute* or *unconditional* Happiness or Salvation of any one, may be collected from 2 *Tim.* ii. 10. *Therefore I endure all Things for the Elect's sake, that they may also obtain the SALVATION which is in Christ*

ears from *Gen.* iii. 15.—xii. 3.—xlix. 10. *Mat.* vi. 18. *Luke* xviii. 31, &c. *John* vii. 30.—viii. 20.—xii. 21. *Acts* ii. 23.—iv. 28.—xvi. 7. *Rom.* viii. 28, &c.—ix. 22. *Eph.* the first Chapter. *Eph.* ii. 10.—iii. 5. Compare iii. 11. with i. 9. 2 *Tim.* i. 9. *Heb.* ii. 10. 1 *Pet.* i. 10.—ii. 4. 2 *Pet.* i. 10, 11.

We do not find that the Person or Name of *Judas* was fixed upon in Scripture. What is said, *Acts* i. 16. is no more than what Divines call an *Accommodation*, with respect to his *Name* or *Person*. Nothing appears to have been predetermined, but the *Disposition*, the *Office*, and the *Things to be done*. And any other *Person*, as far as we can discover, might have been made *Choice* of, as well as he, in whom our Lord saw the *requisite* or *fit* *Disposition*. The *Necessity*, which *Judas* lay under of betraying his Master, was not therefore the *Necessity of Fate*, but of *Choice* and *Nature*; not of *God's decreeing*, but of *Judas's own procuring*. *Judas* (says *St. Peter*) by *Transgression* fell, that he might go to his own Place;—to the Place appointed for all such wilful and vile Sinners. (*Acts* i. 25.)

Jesus,

Jesus, with eternal Glory. (Compare *Titus* i. 1, 2. *Col.* iii. 12. *1 Pet.* i. 2.)——

The Word *Election* (*Rom.* xi. 5, 7. 28. *1 Thes.* i. 4.) should not be extended to *eternal Happiness*, when it may signify no more than God's gracious *Purpose* in calling the *Gentiles* to the *Knowledge* of the *Truth*; from which they might, nevertheless, be *capable* of *turning away*. That this is the Meaning of the Word, is, I think, fully confirmed by *2 Pet.* i. 10. where *Christians* are exhorted to give *Diligence* to *make their Calling and Election sure*.

In the *Old Testament*, the Verb בחר not only signifies to *choose* or *select*, but to *examine*, to *prove* or *approve*, and to make *Choice* accordingly. Behold, I have refined thee, but not with Silver; I have chosen thee in the Furnace of Affliction, (*Is.* xlviii. 10.) I will make him Prince all the Days of his Life, for David my Servant's sake, whom I chose; because he kept my Commandments and my Statutes, (*1 Kings* xi. 34. See also *Hag.* ii. 23. *Psf.* cxix. 30.)

So again, the Word which we render *reprobate*, signifies only *disapproved*, (*αδοκιμος*, ex α priv. et *δοκιμος*, probus) and relates

to such *Actions* of Men, as cannot but be *disapproved* by a *Righteous Judge*; more especially with respect to their *wilful Rejection* of the Gospel. (Compare 2 Cor. xiii. 5, &c. with 2 Tim. iii. 8, &c.)

The Words, (*Jude* 4.) *Who were of old ordained to this Condemnation* (προγεγραμμενοι εις τουτο το κριμα) should be translated--- *Of whom it was before written, or prophesied, that This should be their Condemnation, or Punishment.* And if it should be asked, Who prophesied of these wicked Men? answer, (in St. *Jude's* own Words) *Enoch, the seventh from Adam*; which Interpretation exactly agrees with the Expression, *of old ordained.* In like Manner, the Text, (1 Pet. ii. 8.) *Whereunto they were appointed,* is cleared up, by comparing it with *Isaiah* viii. 14. Those who *stumble*, and shall be *broken*, are the *unbelieving and disobedient Jews* at large; the *Chosen Generation*, the *Royal Priesthood*, &c. are *Christians* in general.

That Expression, *The Ordained to eternal Life*, (τεταγμενοι, *Acts* xiii. 48,) should be translated (says *Whitby*) *Men disposed to it by Inclination*: It is a Term much used by

by *Xenophon*, in the Sense of Troops prepared and ready for immediate Engagement.

The Phrase of being written in the Book of Life, or your Names in Heaven, means only, that the Right or Title of every good Christian to eternal Happiness, is as certain and secure, by the general Decree of God, and his Covenant Promise in Christ Jesus, as if the Books of Judgment were closed, and his Name found inscribed in the Book of Life.

The general Decree is, that the Blessed of the Father shall inherit the Kingdom prepared for them from the Foundation of the World; and the Cursed shall depart into everlasting Fire, prepared for the Devil and his Angels: That the Unjust and Uncharitable shall go into everlasting Punishment, and the Righteous into Life eternal, (Mat. xxv. 34. 41. 46.) In other Words, that the Glory and Honour of the Nations shall be brought into the heavenly Jerusalem, and there shall in no wise enter into it any thing that defileth, neither whatsoever worketh Abomination, or maketh a Lie; but they which are written in the Lamb's Book of Life, (Rev. xxi. 26,

27.) The *Book of Life* and the *Books of Judgment*, are distinguished from each other in Sacred Scripture, and are *Metaphors* well suited to our Capacities. The *Holy Ghost* condescends to teach the *bumble Man*, in Terms borrowed from human Courts of Judicature; whilst the *proud Man*

————— reasons high
Of Providence, Foreknowledge, Will, and
Fate;
Fixt Fate, Free-will, Foreknowledge absolute,
And finds no End, in wand'ring Mazes
lost.

MILTON.

The *Book of Life* is, in *some* Places, considered as a REGISTER of the *Names* of *all* Persons who are born into *this* World, and have a conditional Offer of eternal Happiness in a World *to come*. If any Person, thus registered, acts the *true* and *faithful* Part, his Name *continues* written in this *Book of Life*; but, if he proves *perverse*, *false*, *faithless*, and *wicked*, it is *blotted out*. (Compare *Exod.* xxxii. 32, 33. *Pf.* lxix. 28.

Rev.

Rev. iii. 5.) The *Book of Life*, in other Places, is considered as an ENROLMENT of more *choice* and *eminent* Citizens; of such as *distinguish* themselves by *worthy* Actions, when they become *Men*. (See *Pf.* lxi. 28. *Ezek.* xiii. 9. *Luke* x. 20. *Phil.* iv. 3. *Heb.* xii. 23. *Rev.* xiii. 8.—xvii. 3.) The *Books of Judgment* are considered as the RECORDS of every particular Person's *Thoughts*, *Words*, and *Actions*, in order to a just and final *Determination* of his *everlasting State*, and to adjust or proportion the *Degrees* of his future Happiness or Misery. The *Book of Life* may be considered as the *general Register* of *those* who shall be *saved*, whether in *Covenant* or *not*; and the *Lamb's Book of Life* may be considered as the *particular Register* of *those* who are *justified* by *Faith* in *Christ Jesus*.—Or, (if it pleases better) the *Book of Life*, and the *Lamb's Book of Life*, may be looked upon as *one* and the *same* Book. The *Book of Life* may be considered as the *fair Part* of the Register, or as the *unblotted* Enrolment of those who never *fell* from a State of Grace and Justification, by committing any mortal or excluding Sin; and the *Lamb's Book of*

Life may more particularly point out those other Parts or Divisions of the same Register, which distinguish returning *Prodigals* and *Sinners*; whose Names were once wiped out of the *Book of Life*, but are again inscribed, on their *Repentance* from dead Works, with Faith in the Blood of the LAMB slain from the Foundation of the World.

The Conclusion with me is, that Men have every Reason to join with *Angels* in the Song of the Lamb, saying, Great and marvelous are thy Works, Lord God Almighty; just and true are thy Ways, thou King of Saints. Who shall not fear thee, O Lord, and glorify thy Name? for thou only art holy; for all Nations shall come and worship before thee; for thy Judgments are made manifest [g].

[g] “ By the Force of the general Decree, made before the Creation, (says Limborch) it is rightly said, that the truly Faithful ARE written in the Book of Life, before the Foundation of the World, and that Glory was destined to them.” (Fol. Ed. p. 740.) And we may observe, that it is a common Figure of Speech to say that *is*, which most probably will be. In a Run of public Success, both by Sea and Land, who wonders to hear it affirmed—The War is over; Britons have overcome; their Enemies are ruined, humbled, or the like?—Now, if this strong Figure may be made use of in Probabilities, with how much

III.

Methodists (at least their Lay-Preachers) *Good works.*
 teach, that *Christians* are under no Obliga-

greater Propriety and Beauty may it be used in *Certainties*, and by Him, *with whom a thousand Years are as one Day*, and *who calleth the Things that be not, as though they were?* Such as—*He that believeth not in Christ is condemned already; He that heareth my Word, and believeth on him that sent me, hath everlasting Life, and is passed from Death to Life: (John iii. 18.—v. 24.) The Hour now is, when the Dead shall hear his Voice, (Ver. 25.) Now the Hour of his (i. e. of Antichrist) Judgment is come; Babylon is fallen; The Nations have drunk of her Wine, therefore the Nations are mad; (Jer. li. 7. Rev. xiv. 7, 8.)* In like manner, stripping off the *Figure*, and putting in *Time future*, instead of *Time present*, (which is the *Way to come* at a plain and right *Interpretation*) and there is nothing more clear than *Rev. xx. 12. 15.*—which would run thus:—*The Dead, small and great, shall stand before God; and the Books (i. e. of Judgment) shall be opened; and another Book shall (also) be opened, which is the Book of Life: And the Dead shall be judged out of those Things which shall be found written in the Books (of Judgment) according to their Works: And whosoever shall not be found written in the Book of Life, (i. e. in the Register of the Good and Faithful, by either Virtue or Repentance) shall be cast into the Lake of Fire.*

The speaking of *Things to come* as *present*, might be called *Figura Prophetica*, or *Figura Divina*; because it can no where else be assumed with exact Propriety. *Isaiah xlv. 9, 10. I am God, and there is none else; I am God, and there is none like me; declaring the End from the Beginning, and from antient Times the Things that are not yet done, saying, my Counsel shall stand, and*

tion to observe the *Ten Commandments*; that *Christ* has done *all* for us, and that we need, therefore, do *nothing* for *Ourselves*.

Now, if *Satan himself* was allowed, for a Time, to put on the Preacher, in order to teach Men such Heresies as would infallibly make them his *own*---could he hit upon any Tenets better calculated to this End, than These---that Man is under no Obligation to Virtue; that all is fixed and

I will do all my Pleasure. (Compare *Gen.* vi. 17. *If.* iii. 1. 8.—xvii. 1. *Mat.* iii. 10.—xviii. 20. *Mark* ix. 31.—xiii. 20.)

“ By the same Figure of Speech (says *Dr. Newton*) that the First Angel cried, that *the Hour of his Judgment is come*, this Second Angel proclaims, that *Babylon is fallen*: The Sentence is as certain, as if it was already executed. — Prophecy mentions Things as *come*, which will *certainly* come: And so our Saviour said, (*John* xii. 31.) *Now is the Judgment of this World*: It is denounced with Certainty now, and, in due Time, will be fully executed.” (See his learned *Dissertation on the Prophecies*, Vol. III. pages 243 and 239.)

“ Now, in these, and all other such like Instances, I cannot think (says my good and judicious Friend *Mr. Pilkington*) it would be too great a Liberty for a Translator to take, to vary the Phraseology, and insert the Verbs in those Tenses, which the Propriety of our Language requires.” (See his *Remarks upon several Passages of Scripture*, sect. xxi. 5.) Some say, that this would rob the Scriptures of no inconsiderable Share of their Sublimity.

done ;

done ; and that it is both needless and vain for him either to do, or to struggle ?

The Teachers of *imputed* Righteousness, in the Sense of *Justice, Virtue, and Holiness*, say, that their Opponents are too *severe* and *uncharitable* in applying to *them* (as, it seems, some have done) the Caution----*Beware of False Prophets, which come in Sheep's Clothing.*----Provided they are not Hypocrites, we allow it : But still we may ask---Whether the Lay-Teachers, in this Neighbourhood, are not almost as *severe* upon themselves, when, by way of Illustration, they cry out, (and some of them well-known Thieves, Fornicators, &c.) “ Thus clothed, *We* shall obtain a Blessing “ of God, even as *Jacob*, clothed in the “ goodly Raiment of *Esau*, obtained the Blessing of *Isaac*.”——Horrid and Blasphemous !——What, do they think that the *Eyes* of the Omniscient are *dim*, or that *Deceit* can either *pacify* or *impose* upon God ?——What *Rebekah* advised, *broke not* into the *Divine Plan*, and therefore succeeded : But both *Jacob* and *She* were nevertheless *guilty* of, and consequently *answerable* for, both *Fraud* and *Falshood* :----

And

And the *Mother's* saying, *Upon Me be thy Curse,*
my Son, might HURT *Rebekah*, and yet do
NOTHING for *Jacob*. (*Gen. xxvii.*) [*b*]

“ The *Antinomians* (a Sect which took
“ its Rise in the Time of *Luther*) held,
“ that *Christ only* believeth and worketh,
“ and consequently, that our own Good
“ Works do not further, nor our Evil
“ Works hinder Salvation; that the Break-
“ ing of Commandments is, indeed, a Sin,
“ and punishable in the Unregenerate, but
“ not so in the Children of Grace; and
“ that Christians, therefore, should not be

[*b*] Some apologize for *Rebekah*, by observing, that
she might have in Mind that Purpose of God, which
was revealed to her before the Children were born,
(namely) *Two Nations are in thy Womb, and two Man-
ner of People shall be separated from thy Bowels: And
the one People shall be stronger than the other People;
and the Elder shall serve the Younger;* (*Gen. xxv. 23.*)
Be it so: Still it may be asked—Does the Knowledge
of the End, or of the Purpose and Will of God, justify
us in the Use of wrong or fraudulent Means? The
Means were not revealed to *Rebekah*; and she therefore
very evidently appears to have ventured upon Evil, that
Good might come.

For the two Senses of the Word *Righteousness* in the
New Testament, its general Sense of *Justice, Virtue,*
and *Holiness*, and its appropriated Sense of *Justification*,
or God's Method of pardoning Sinners, see Mr. Pil-
kington's Remarks upon several Passages of Scripture,
sect. xxiv. 13.

“ exhorted

“ exhorted to perform any duties.” That some of the *Methodists* have fallen into this dangerous Delusion, and fatal Heresy, is too plain, from their refusing to teach their Children *the Commandments*; and also, from their taxing all such Christians with *Ignorance*, and returning unto *Moses*, who pray, that *God will have Mercy upon them, and incline their Hearts to keep his Laws.*

Upon this Point, it may be enough to observe, that to *incline the Heart* is the chief End for which *Grace* is given; that *Solomon* begs, that *God will incline our Hearts unto Him, to walk in all his Ways, and to keep his Commandments*: (1 Kings viii. 58.) And that a far wiser than *Solomon* has taught us to pray——*Thy Will be done on Earth, as it is in Heaven; and forgive us our Trespases* [i].

[i] “ In the Year 1538, arose the vile Sect of *Antinomians*, who taught, that it mattered not how wicked a Man was, if he had but Faith in the Promises of the Gospel. The principal Person amongst them was *Joannes Islebius Agricola*. *Luther* had the Honour not only of confuting, but of converting this Man, and of bringing him back to his Senses, and to his Duty.” (*Vide Dr. Fortin’s Life of Erasmus*, p. 357.)

Nothing

Nothing can be more certain than *This*, that Moral Laws are *ever* binding, or of *immutable* Obligation. With respect to *Virtue* or *Righteousness of Life*, all Men are obliged, but Christians are under the *greatest* Obligations of any; for Christ gave himself for us, that he might redeem us from all Iniquity, and purify to himself a peculiar People, zealous of Good Works. (Tit. ii. 14.) It is Part of our Commission, Go teach all Nations to OBSERVE all Things whatsoever I have commanded you: (Mat. xxviii. 20.) And St. Paul, in the very place where he is proving, that the Jewish Law is abolished, says, Do we then make void the Law through Faith? God forbid: Yea, we establish the Law; that is, the Moral Law, of which the Ten Commandments are an *Authoritative* System, and reducible into the Love of God and our Neighbour. With respect to the Moral Law it is, that our Saviour says, Think not that I am come to DESTROY, but to FULFIL; (Mat. v. 17.) that is, to complete and perfect, as well as to obey it. And can Christians seriously think, that they are under no Obligation to observe the Moral Law, thus brought

to *Perfection* by *Christ*, because they are directed to stand fast in the *Liberty* wherewith *Christ* hath made them free, and not to be entangled again with the *Yoke of Bondage*; i. e. with the *Rites* and *Ceremonies* of the *Mosaic Law*? (Read *Gal. v. 1, &c.*)

Mr. *Locke*, upon *Ephesians* ii. 15. has this *Note*. “ The *Apostle* here tells us
 “ what Part of the *Mosaical Law* it was
 “ that *Christ* put an End to by his Death,
 “ (*viz.*) του νομου των εντολων εν δογμασι, the
 “ *Law of Commandments* in *Ordinances*; i. e.
 “ the *Positive Injunctions* of the *Law* of
 “ *Moses*, concerning Things in their own
 “ *Nature* indifferent, which became obligato-
 “ tory merely by virtue of a direct and po-
 “ sitive *Command*; and are called by *St.*
 “ *Paul*, in the parallel Place, (*Col. ii. 14.*)
 “ χειρογραφον τοις δογμασι, the *Hand-writ-*
 “ *ing* in *Ordinances*. There was, besides
 “ These contained in the *Book of the Law*
 “ of *Moses*, the *Law of Nature*, or, as it
 “ is commonly called, the *Moral Law*,
 “ that unmoveable *Rule of Right*, which
 “ is of perpetual *Obligation*: This *Jesus*
 “ *Christ* is so far from abrogating, that he
 “ has

“ has promulgated it anew under the
 “ Gospel, fuller and clearer than it was in
 “ the *Mosaical* Constitution, or any where
 “ else; and by adding to its Precepts the
 “ Sanction of his own Divine Authority,
 “ has made the Knowledge of that Law
 “ more easy and certain than it was be-
 “ fore; so that the Subjects of his King-
 “ dom, whereof this is now the Law, can
 “ be at no Doubt or Loss about their Duty,
 “ if they will but read and consider the
 “ Rules of Morality, which our Saviour
 “ and his Apostles have delivered, in very
 “ plain Words, in the Holy Scriptures of
 “ the New Testament.” To which *Note*,
 we may add,—that the *Holy Spirit* is
 said to write *These Laws upon our HEARTS*.
 (See *Jer.* xxxi. 33. *Heb.* viii. 10.---x. 16.)
 “ Faith (says Professor *Tuckney*) is so far
 “ from loosening the Knot, that it ties it
 “ the faster. *Fides nodum stringit, non*
 “ *solvit.*”

On the *First* Commandment, our SA-
 VIOUR has said—*Thou shalt worship the*
Lord thy God, and Him only shalt thou serve.
 (*Mat.* iv. 10.)

On

On the *Second*, (which is against Idolatry) he observes, that as *God is a Spirit*, *he must be worshiped in Spirit and in Truth.* (*John iv. 24.*)

On the *Third* Commandment, *Christ enlarges*—*Ye have heard that it hath been said of Old, Thou shalt not forswear thyself, but shalt perform unto the Lord thine Oaths: But I say unto you, Swear not at all: But let your Communication be yea, yea; and nay, nay: For whatsoever (i. e. in ordinary Communication) is more than these, cometh of Evil, or from the Evil One.* (*Mat. v. 37.*) *And I say unto you, that every Idle Word that Men shall speak, they shall give an Account thereof in the Day of Judgment.* (*Mat. xii. 36.*)

In the *Fourth* Commandment, our Lord makes some *Abatement*, and allows us to do *some Manner of Work*, namely, to do *Good* on the *Sabbath-Day*; which is *more* than an *Intimation* in favour of *Morality*. As *Lord also of the Sabbath*, he changes, or, at least, causes it to be changed, from the *Seventh* to the *First* Day of the Week; which Change, in the Opinion of *some*,
4 brought

brought the *Sabbath* back to its original Institution [k]; whilst *others* only argue from it, that a *Positive* Precept may be altered, though a *Moral* one cannot.

Christ rebukes the Scribes and Pharisees; for making the *Fifth* Commandment of none Effect through their Traditions. (*Mark* vii. 10, &c.)

On the *Sixth*, he thus enlarges—*Ye have heard, that it was said by them of old Time, Thou shalt not kill; and whosoever shall kill, shall be in danger of the Judgment: But I say unto you, that whosoever is angry with his Brother without a Cause, shall be in danger of the Judgment: And whosoever shall say to his Brother, Raca, (Cursed Wretch) shall be in danger of the Council: But whosoever shall say, Thou Fool, shall be in danger of Hell-Fire. (Mat. v. 21, 22.)*

The *Seventh* Commandment, our Saviour carries to the highest Degree of In-

[k] In the Index to *Bedford's Scripture Chronology* is this Article: "*Sabbath*, the Patriarchal and Mosai-
cal, not the same Day of the Week, p. 6, &c:
" The Day of the Week altered at the Deliverance
" of *Israel* out of *Egypt*, p. 298. 378, 379.—At p. 6:
" *Smith's* Doctrine is referred to for 130 Pages. Astro-
" nomical Calculations have also been applied to, to
" shew how the *Sabbath* was changed."

nocence

nocence and Purity---*Ye have heard, that it was said by them of old Time, Thou shalt not commit Adultery: But I say unto you, that whosoever looketh upon a Woman to lust after her, hath committed Adultery with her already in his Heart;—and it would have been better for him to have lost his Right Eye. (Verse 27, &c.)*

Our Lord, perhaps, more particularly refers to the *Eighth* Commandment, when he says—*If thy Right Hand offend thee, or cause thee to offend, cut it off, and cast it from thee: For it is profitable for thee that one of thy Members perish, and not that thy whole Body should be cast into Hell.—*

Our Saviour adds to This Commandment, (*viz. Do not steal*) Defraud not; *i. e.* Do no Wrong to Another, either by *Force* or *Cunning*. (*Matt. v. 30. Mark x. 19.*)

With respect to the *Ninth*, he says—*Judge not, that ye be not judged. For with what Judgment ye judge, ye shall be judged; and with what Measure ye mete, it shall be measured to you again. (Matt. vii. 1.)*

Against *Covetousness*, (the *Tenth* and concluding Commandment) our Lord gives the best Direction, and most unerring Rule.

D

Lay

Lay not up for yourselves Treasures on Earth, where Moth and Rust doth corrupt, and where Thieves break through and steal: But lay up for yourselves Treasures in Heaven, where neither Moth nor Rust doth corrupt, and where Thieves do not break through nor steal: For where your Treasure is, there will your Heart be also. (Matt. vi. 19, &c.) In other Places, our Saviour says—Take heed, and beware of Covetousness: For a Man's Life consisteth not in the Abundance of the Things which he possesseth. How hard is it for them, who trust in Riches, to enter into the Kingdom of God! (Luke xii. 15. Mark x. 24.)

Thus, you see, that as God gave the Law of the Ten Commandments from Mount Sinai to the Jews; so our Saviour went up *once* into a Mountain, and took also every *other* Opportunity, to preach, to explain, and to bind the *Moral Law* with still greater *Strictness* upon Christians.

He taught these Things to his Disciples, as one having Authority; and may ask us as well as them — Why call ye me Lord, Lord, and do not the Things which I say? The Conclusion of his Sermon was in these Words

Words----Therefore, *whosoever heareth these Sayings of mine, and doth them, I will liken him to a wise Man, who built his House upon a Rock: And every one who heareth these Sayings of mine, and doth them not, shall be likened to a foolish Man, who built his House upon the Sand; and the Rain descended, and the Floods came, and the Winds blew, and beat upon that House; and it fell, and great was the Fall of it. (Matt. vii. 24, &c.)*

Upon the Whole, one would think it was with an Eye to some ignorant, yet possibly innocent Teachers, that our Lord says — *Whosoever shall break one of these least Commandments, and shall teach Men so, shall be called the Least in the Kingdom of Heaven: But whosoever shall do and teach them, the same shall be called Great in the Kingdom of Heaven. (Matt. v. 19. Read 1 Thess. iv. to the 13th Verse.) [1]*

[1] The Pretenders to extraordinary Inspiration, have (more especially of late) spoke with uncommon Contempt of *Commandments and Ordinances*, without making any *Distinction*. And it may be of Use to remark, that among them, or as far as in them lies, they have voided, and entirely set aside, the Commission which our Lord gave to his Apostles, and under which, all their Successors in Office, or in Ministry, either do or ought to act. His Commission was—*Go ye, and*

IV.

Grace, inward Feelings, assurances. Methodists teach the Doctrine of Instantaneous [m] and Irresistible Grace; and also of Inward Feelings or Present Assurances of Salvation.

That Grace is irresistible, few have Occasion to go farther for a Proof than their own Breasts; and we have, moreover, various Examples of it in Sacred Scripture; (namely) Saul, Solomon, Judas, Ananias and Sapphira, Hymeneus, Phygellus, Her-mogenes, Demas, and Diotrepbes. St. Stephen reproveth the Jews, saying, *Ye do always RESIST the Holy Ghost*; and St. Paul beseeches the Corinthians *not to receive the Grace of God in vain.* (*Acts vii. 51. 2 Cor.*

disciple all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. This Part of the Commission has been set aside, by one whole, and no small Sect among us: And the other Part of the Commission, (namely) teaching them to observe all Things whatsoever I have commanded you, is set aside, or at least attempted so to be, by some, with whom, I fear, you are too well acquainted.—So little do Men think, when they begin to allegorize and indulge Fancy, to what Lengths they may run!

[m] To this, I shall have Occasion to speak in another Place.

vi. 1. See also *Is.* lxiii. 10. *John* vi. 66.
1 Thes. v. 19. *1 Tim.* i. 19.---iv. 1. *Tit.*
 iii. 10, 11.)

“ Weak and ignorant Christians (says
 “ Dr. *Jortin*) imagine, that Original and
 “ Hereditary Sin is an *Entire* Depravity,
 “ by which a Man is stripped both of
 “ Power and Inclination to do any one
 “ Good Action; but that the Elect (of
 “ whom Himself is always one) are saved
 “ by Irresistible Grace, and by a bare Be-
 “ lief that they are *elected*, and so go to
 “ Heaven upon very commodious Terms,
 “ whilst all around them are doomed to
 “ perish everlastingly, to the Honour [*ac-*
 “ *cording to Them*] of the Supreme Being,
 “ and to the great Comfort of his Fa-
 “ vourites. Now, this *Total* Corruption
 “ of Man is a mere Fiction, (*idolum cere-*
 “ *bri*) and all that we can collect from
 “ the *Scriptures* concerning our Depravity,
 “ is This — that after our First Parents
 “ had fallen from a State of Innocence,
 “ the Temptations to Sin were *increased*,
 “ but the Natural Powers to *resist* those
 “ Temptations were not *destroyed*, and the
 “ FAVOURABLE *Assistances* of the Divine

“ *Spirit* were not *withdrawn* [n].” (To which we may add) especially from *Those* who were *well-disposed*, or had made a *proper Use* of what was *revealed* to their *Minds* by God’s *Word* and *Works*.

This is plain, from the Instances of *Abel, Enoch, Noah, Abraham, Abimelech, Isaac, Jacob, Joseph, Job, David, &c.* The *LAW* of *Moses* gave no *additional Supply* of *Grace*, yet neither did it *diminish* it. *Create in me* (says *David*) *a clean Heart, O God, and renew a right Spirit within me. Cast me not away from thy Presence; and take not thy Holy Spirit from me. Restore unto me the Joy of thy Salvation; and uphold me with thy Free Spirit.* (*Pf. li. 10, &c.*) There was *Grace* therefore *under the Law*, though it was not *by the Law*. The *Law* was *divine*, and given by *God Himself*; but the full *Discovery* of *Grace* and *Truth*, came by *Jesus Christ*. (*John i. 17.*)

The *Antinomians* always taught, that the *Child of Grace*, being once *assured* by *inward Feelings* (which he never failed to

[n] Though not afforded in so *especial* a Manner, or in such *high Degrees*, as before the *Fall*.

be)

be) of his *Salvation*, never *doubteth* afterwards, but is full of *Joy* and *Confidence*. But, as they could not produce a Text of Scripture, to countenance any thing more than Hope and rational Persuasion, the Divines of that Time ventured to style these *Feelings* Fancy, if no worse; and were so free as to tell such Enthusiasts, that they were only got into Fool's Paradise [o]. (See *a Friendly Debate*, &c. 1668. p. 119.)

Now, *Methodists* carry their Notions so very near Those of the *Antinomians*, (whose Tenets at the same time they pretend to abhor) as to name the *Hour* of their *Conversion*, and venture to say, that, from *That Hour*, they have very sensibly felt God's *Holy Spirit* working within them, and affording *delightful*, nay *infallible Assurances* of their *Salvation*. And, as a Consequence of this, they hold themselves to be *inspired*, (in a *high* Sense of the Word) and make no Scruple to pronounce, that all Those,

[o] " That poisoned Doctrine of the Antinomians
 " proceedeth mildly, (saith *Luther*) Flesh and Blood
 " relisheth it well; it is sweet; it maketh People
 " rude and secure; it will produce much Mischief."
 (*Coll. Mens.* p. 429.)

who have *not* these Feelings, are unconverted, no Children of God, no Heirs of Glory; and that all who *have* such Feelings, may possibly fall away for a *Time*, but cannot *Finally*.

Now, all This is the Rant of *Barclay*, *Behmen*, *Bunyan*, and other *Mystics*; and will be *silenced* (at least with the Sober and Sensible) by one single Sentence of our *Lord's*, (namely) *Thou canst NOT tell whence the Spirit cometh, and whither it goeth.* (*John* iii. 8.) As we can judge of the *Wind* only by its *Effects*; so can we judge only of our *having* the *Spirit of God*, by its *Efficacy* on our *Lives*. The Holy Spirit *assists*, but does not *force*: Force would be *inconsistent* with *Liberty*, and, consequently, with a State of *Trial*: *Grace* (in common Cases, of which we are here speaking) *moves* the *Will*, but does not *destroy* its *Freedom*. *Grace* may, therefore, be compared to that *still-small Voice of God to Elijah*, which gently and persuasively directs; and is seldom to be met with in the strong *Wind*, or in the *Earthquake*, or in the *Fire*. (*1 Kings* xix. 11, 12.)

If

If *Inward Feelings* and *Impressed Assurances* are essential to *Salvation*, then, *What*, alas ! is become of the *First* and *Best Christians* ? What is become of the *Fathers* of the *Church*, nay, even of our *own Fathers*, who never pretended to such *Feelings* and *Assurances* ? And yet many of us would, and might well be glad, not only to be *buried in their Sepulchres* ; to have our *Bones laid by their Bones* ; but to enter into the same *Rest*.

Modern Enthusiasts carry their Fancies of *Instantaneous* and *Irresistible Grace* so far, as to suffer *all Religion* to rest upon this *one Point* ; and *poor, pious, melancholy Christians*, who cannot work themselves up unto such *Heights*, are delivered either to *Despair* or *Madness*.

Very, very different is *That*, which was spoken of *Christ* and *His Preaching* by the *Prophet*——*a bruised Reed shall be not break, and smoking Flax shall be not quench.* (Is. xlii. 3.) And let all such Teachers call to Mind that too applicable Reproach of God by *Ezekiel*——*With Lies ye have made the Heart of the Righteous sad, whom I have not made sad ; and strengthened the Hands*
of

of the Wicked, that he should not return from his wicked Way, by promising Him Life. (Ezek. xiii. 22.) And thus saith the Lord God, Wo unto the foolish Prophets, who follow their Own Spirit, and have seen nothing. (xiii. 3.) He that justifieth the Wicked, (saith Solomon) and he that condemneth the Just, even they Both are Abomination to the Lord [p]. (Prov. xvii. 15.)

[p] Much of this Confusion and Unhappiness might, one would think, have been prevented, if our Translators, as they have sometimes been forced to do, (particularly Acts xxv. 3.) so they had always or invariably given us the Sense of χάρις, where it is used in its general Meaning, by the Word *Favour*, and confined the Term GRACE to its now almost entirely appropriated Sense of *Spiritual or Divine Influence*. We should not, surely, if this had been the Case, have had many Teachers insisting so earnestly upon the Doctrines, that by Grace, in the Sense of *Influence and Inspiration*, we are justified; and that by *Influence and Inspiration* we are saved: But, on the contrary, we should have found Preachers not mistaking, and consequently, we trust, speaking with St. Paul,—that *Justification and Salvation are both Matters of Favour*; not Purchases of the *Works or Merits of Man*, but, truly and in Fact, *Divine Donations*, or the *gratuitous Vouchsafements of God*: For ALL have sinned, and come short of the Glory of God; being justified freely by his Favour, through the Redemption that is in Christ Jesus; whom God hath sent forth to be a Propitiation through Faith in his Blood, to declare his Method of Justification, for the Redemption of Sins that are past, through the Forbearance of God;

No

No Man, in a State of *Trial*, can be sure of *Salvation*. We may, indeed, have a comfortable *Assurance*, or just and joyful *Persuasion*, that we are, at *Present*, in a State of *Grace* and *Justification*, by our being enabled both to *will* and to *do* of God's good *Pleasure*: For thus, and thus only, *the Spirit of God beareth Witness with our Spirit, that we are the Children of God, and Heirs through Hope*: ^{But Hope} that is seen, is NOT Hope. (*Phil. ii. 13. Rom. viii. 16. 24.*)

to declare, I say, at this Time, his Method of *Justification*; that he might be just, and the Justifier of him who believeth (or trusteth) in Jesus; (*Rom. iii. 23, &c.*) By Favour are ye SAVED, through Faith; and that (Salvation) not of yourselves, it is the Gift of God: Not of Works, lest any Man should boast, (*Eph. ii. 8, 9.*) And if by FAVOUR, then is it no more of Works, (or of Debt) otherwise Favour is no more Favour. (*Rom. ii. 6.*)

For my own Part, on reading the Books of modern Enthusiasts, I do not so much blame them, as wish for a new and just Translation: And, surely, it is high Time for the Lovers of Truth and Peace to set about it!

The two Debates, which have chiefly and almost fatally divided Protestants, are concerning Grace and Justification; and both these Debates would, I apprehend, in a little Time be put an End to, by only doing Justice to the Original, and carefully distinguishing the general and appropriated Senses of the two Words *χρης* and *δικαιοσυνη*.

“ The

“ The Divine *Author*, and his *Opera-*
 “ *tions*, are hidden from us, (says Mr.
 “ *Ridley*) but his *Work* is not ; His *Work*
 “ is most manifest. And though we can-
 “ not *see* God at any time, or *feel* the *Mo-*
 “ *tions* of the Spirit *in* our Hearts, yet is
 “ there *certain Evidence*, whether we have
 “ received Him or not. St. *John* gives us
 “ an infallible Rule—*We know that God*
 “ *dwelleth in us, if we keep his Command-*
 “ *ments.*” (1 *John* iii. 24.) [q]

[q] It may, I think, be received as a *Truth*, and be proved by every *Instance* in *Scripture*, and every *Example* of *Experience*, that one great and most evident *Difference* between the *ordinary* and *extraordinary* Gifts of the Spirit, is *this*, that the *ordinary* Gifts or Graces, though we know from *Scripture* that they are really granted us, yet we can never *distinguish* them from the *Operations* of our *own* Minds ; whereas the *extraordinary* Gifts ever *were*, and, in the Nature of them, ever *must* be *distinguishable*. Times of high and sensible Inspiration are passed by, and low and imperceptible Degrees *now serve* every *necessary* Purpose. And, for my own Part, I never could find an *Instance* (in my little Experience) of an *extraordinary Gift* of the Spirit in *any one*, let his *Pretensions* to it be what they would. On the contrary, I have ever observed, that the *higher* the Pretensions were to Inspiration, the *less* Evidence there was of the Truth of it. Men of clear Heads, ready and polite Tongues, of *convinced*, and, for that Reason, of *warm* Hearts, *may* and oft *do* surprize.—But these are *not* the *Men* who pretend to

As

As to the Doctrine of *Present Certainty*, or *Present Assurances of Salvation*, by the *sensible Impressions* of the *Holy Ghost*, it has been admitted (perhaps *incautiously*) by some very eminent and pious Protestants; it will be no other, therefore, than decent and proper, carefully to re-examine this Matter, before we presume to pronounce, with any farther Degree of Peremptoriness, upon the Point.

Now, if we can, during *this Life*, arrive at the *Certainty* of our *Future Salvation*, the Evidence must arise either from a *strong Fancy*, or from regular *Deductions* of the *Mind*, or from *immediate Revelation* of some sort or other.

Inspiration: On the contrary, they are generally People, whose *Heads* are either *naturally* dull, or *accidentally* hurt, who *speak and write* without either *Connexion* or *Propriety*; who are (as the Apostle justly and charitably observes) *zealous, but not according to Knowledge*.— Besides, if these Men were *extraordinarily* inspired by the *Holy Ghost*, we should discover that *Uniformity* and *Consistency* which we so justly admire and reverence in the *Words* and *Writings* of the *Prophets*, *Apostles*, and *other truly inspired Persons*: Whereas *These Men* do not only daily *differ from* and *contradict* EACH OTHER, but very frequently *differ from* and *contradict* THEMSELVES.

Fancy,

Fancy, the First of These, may be *strong*; *convincing*, and *pleasing*; but it may also be *fatal*.

The Second, to wit, *Rational Assurance*, cannot be fully and regularly deduced from a *Review* of our Faith and Practice, until our *Warfare* is over, and, consequently, not until our *Last Hours*. If we *Then* find, on serious Examination, that we are in a State of *Grace* and *Justification*, we need not fear but we shall continue so to be; if we *Then* perceive, that we *have had our Fruit unto Holiness*, we may safely and assuredly collect, that the *End shall be Everlasting Life*. (*Rom. vi. 22.*) But we should not, methinks, presume to carry these Assurances higher than St. Paul rises in his Prayer for the Brethren—*Now, the God of Hope fill you with all JOY and PEACE in believing, that ye may abound in HOPE, through the Power of the Holy Ghost.* (*Rom. xv. 13.*)

Of the Third Sort of Assurance, (namely) by *immediate Revelation*—either (for Example) by a *Voice* from Heaven, or by an Appointed *Messenger*, or by the Extraordinary and plainly distinguishable *Impressions* or *Suggestions* of the *Holy Spirit*---

of These we have no *Promise* in Scripture, and consequently, can have little Reason to *expect* them; nay, possibly, it may be *tempting God* so to do.

If any Thing can be gathered from *Examples Extraordinary*, it would only be This----that the Favour of *Affurance* might be humbly sought for, and expected, at the *Close of Life*. The *Penitent Thief*, and, afterwards, *St. Paul*, had these Extraordinary Affurances; but the *One* was upon the *Cross*, and to be *That Day in Paradise*; and the *Other* was ready to be offered, and his *Departure at Hand*. (2 Tim. iv. 6.) The *Apostle*, while his Warfare continued, although he *abounded in Revelations*, yet says, *I keep under my Body, and bring it into Subjection---lest I should be a Cast-away*: Which shews, at least, that he had *Then* received no such Affurance of his Salvation; and yet *This* was (as Dr. *Waterland* observes) above *Twenty Years* after his miraculous Conversion. And it was not until he *HAD fought the good Fight, HAD finished his Course, HAD kept the Faith*, that he makes this Declaration—*Henceforth there is laid up for me a Crown of Righteousness,*
which

which the Lord, the Righteous Judge, shall give me at That Day. (2 Tim. iv. 7, 8.)

But it may be asked——Does not the same Apostle, long before, say——*We are confident*; and, again, *therefore we are always confident*? (2 Cor. v. 6. 8.)

It may be answered, (in the Words of Mr. Locke) “ *ἁρρηντες*, being undaunted, “ and *ἁρρημεν*, we are undaunted, (which “ is the exact Translation of the Greek) “ signifies, in these two Verses, the same “ that *οὐκ ἐκκαυχμεν*, we faint not, does “ above; i. e. I go on undauntedly, with “ out flogging, preaching the Gospel with “ Sincerity, and direct Plainness of Speech.”

The Word *παρρησια*, which we translate Confidence, and St. Paul insists upon as a Duty, generally means, either Boldness in Preaching, or Frankness in Professing the Gospel. It is used in this Latter Sense Heb. iii. 6. *Christ's House are we, if we hold fast the Confidence, (i. e. the open and free Profession of our Faith) and the Rejoicing of the Hope firm unto the End.* (Compare Chap. x. 23.) [r]

[r] The Climax requires, that the Confidence here mentioned, should be a less crowning Attainment than
In

In the 14th Verse of the same Chapter, it is said---*We are made Partakers of Christ, if we hold the Beginning of our Confidence stedfast unto the End.* But it is in the Original *υποστας*, not *Confidence*, but *Hope*, or *Expectation*, (to wit) of *Eternal Life* through *Christ*, and not through *Moses*; to whom the *Hebrews* were, it seems, at that Time, strangely inclined to return.

The Rejoicing of the Hope, the strong Consolation, the Anchor of the Soul, are Expressions which relate to this Grant of Eternal Life, brought to Light by the Gospel: Wherein God, willing more abundantly to shew unto the Heirs of Promise the Immutability of his Counsel, confirmed it by an Oath: That by Two immutable Things, in which it was impossible for God to lie, we might have a strong Consolation, who have fled for Refuge, to lay hold upon the Hope set before us: Which Hope we have, as an Anchor of the Soul, both sure and stedfast, and which en-

the Rejoicing of the Hope; whereas, according to these Teachers, it is a greater: For Hope of Salvation, however rejoicing it may be, must still fall short of the Confidence of it.

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tereth into That within the Veil. (Heb. iii. 6.---vi. 18, 19. Compare Heb. x. 20.)

We are desired (*Heb. vi. 11.*) *to shew the same Diligence, to the full Assurance of Hope unto the End: And, again, (x. 22.) to draw near with a true Heart, and in full Assurance of Faith, or Trust. And what this Faith or Trust is, the Apostle tells us, in the Verses foregoing, (namely] in the Sacrifice and Offering of the Body and Blood of Christ, the High-Priest over the House of God.*

The Passages above are wrested, we apprehend, to dangerous Purposes, when they are brought in Proof of Things to which they no-way relate; (to wit) of *Private Assurances of Salvation*; or of our own infallibly enjoying this *Eternal Life*.

What has been observed, will be strongly confirmed by St. John, who speaks to these several Points in his *First Epistle*.

He There warns us against *Fanciful Securities*——*Little Children, let no Man deceive you: He that doth Righteousness is righteous; and he that committeth Sin, (i. e. deliberate, impious, malicious, and hurtful Sin) is of the Devil: For the Devil*
(thus)

(thus) *sinneth from the Beginning.* (1 John iii. 7, 8.)

He speaks also of *Confidence in Ourselves*, but (take Notice) he defers it until *after Death.* *Little Children, abide in Christ; that when He shall appear, we may have Confidence, and not be ashamed before Him at his Coming,* ii. 28. And, in another Place, *that we may have Boldness in the Day of Judgment.* (iv. 17.)

He speaks likewise of *Assurance in This Life*; or the *Persuasion*, that we are at *Present* in a State of *Grace and Justification*; which he calls *Confidence towards God*: And gives us a Rule (iii. 19, &c.) whereby we may know that we are of the Truth, and shall ASSURE (in the Greek, persuade) our Hearts before him. And the Rule is This — *If our Heart condemn us not, upon serious Examination, (but we find, that we do indeed believe, or trust, (πιστευωμεν) in the Name or Power of Jesus Christ, love one another, and keep the Commandments) then have we Confidence towards God, both with respect to our own Prayer and his Promise: For whatsoever we ask, according to his Will, (or for our spiritual and everlasting Good)*

we receive of him, because we keep his Commandments: And this is the PROMISE that he hath promised us, even Eternal Life. (ii. 25.) This is the RECORD, that God hath given unto us Eternal Life: And this Life is in his Son. He that hath the Son, hath Life; and he that hath not the Son of God, hath not Life. These Things have I written unto you that believe, or trust, in the Name of the Son of God; that ye may know, or see, that ye have Eternal Life; (i. e. a Promise of it from God, given in and by Christ) and that ye may believe, or trust, in the Name, or Power, of the Son of God. (v. 11, &c. Compare Rom. vi. 23.)

To assure Ourselves, that we are in a State of Grace, or that we have the Spirit of God, he tells us, that God is Love; and he that dwelleth in Love, dwelleth in God, and God in him. (iv. 16.) [s]—And to assure Ourselves, that we are justified, and in a regenerate State, he says, If ye know that Christ is Righteous, (i. e. a sufficient

[s] [I wish this, the best of all Tokens, was more frequently thought of!] Hereby know we, that we dwell in Him, and He in us; because he hath given us of his Spirit; i. e. of the Spirit of Love.—(Ver. 13. Compare Chap. iii. 24.)

Sacrifice

Sacrifice and Atonement for the Sins of all truly Penitent Believers) *ye know* (also) *that every one that* DOTH *Righteousness is born of Him.* (ii. 29.) *We know that we have passed from Death unto Life, because we love the Brethren. He that loveth not his Brother, abideth in Death.* (iii. 14.)

IN SHORT---*Christians*, of late, (we may now, I think, venture to determine) have made no Improvement upon This Point: And they would have spoken more consistently with Reason, Scripture, and the several States of our Existence, had they confined (as the First Christians did) *Hope*, to the State of Trial; *Assurance*, to the Separate State; and complete *Fruition*, to the State after Judgment.

V.

There is a heavy Charge still behind, (namely) that while *Methodists* hold that *Faith alone* will both *justify* and *save*, yet many of them do not indeed *know* what *Faith is*.

Now, *Faith* is an *Equivocal* Term, or bears *several* Senses. It stands, more particularly,

Faith

ticularly, for Belief, Trust, and Faithfulness. (ΠΙΣΤΙς, ΠΙΣΤΕΥΩΝ, ΠΙΣΤΟς. Compare the *Greek* of *Jude*, Ver. 3. 20. *John* iii. 15. *Eph.* i. 1. and 3 *John* v. Or, according to the best *Latin* Divines, *Fides*, *Fiducia*, *Fidelitas*.)

First, It stands for *Belief* (namely) of all *Revealed Truths*; more particularly, of what Christ Jesus *did*, *said*, *suffered*, and *promised*. And This is distinguished by the general Name of *Christian Faith*; (κοινωνία πίστεως, μιὰ πίστις, *Tit.* i. 4. *Eph.* iv. 5.) and to This the *Church of England* speaks, in several of her *First Articles*; and St. *James* never uses the Word *Faith* in any other Sense.

Secondly, For *Trust* (namely) in the *Blood*, the *Atonement* or *Sacrifice* of Christ; by which *Faith*, *Reliance*, or *Trust*, only or alone, the *truly* penitent or returning Sinner (for such is the *Favour*, so the *Will* and *Appointment* of God) obtains his *Pardon*, and is looked upon (at Present) as one who is *really righteous*: And to this Trust or Reliance, Divines appropriate the Term of *Justifying Faith*; and concerning This,

our

our Church treats, in her 11th Article, and St. Paul, in several of his Epistles [t].

Thirdly, For Faithfulness, and that is in Ourselves, and to our Master, for the Time to come: And This is properly called *Saving Faith*. To This our Saviour refers, when he says—*Be thou faithful unto Death, and I will give thee a Crown of Life*: (Rev. ii. 10.) And concerning This, our Church speaks, in her 12th Article.

Without this High Degree of Faith, (to wit) *Fidelity*, (which can only shew itself by our Works) *Belief*, (the First and Lowest Degree of Faith) St. James has taught, can neither *save* nor *justify*. Which is a certain, and, when rightly understood, an indisputable Truth; and very far from being inconsistent with any Thing that St. Paul has said concerning the *second* Degree

[t] St. Paul makes use of the Substantive *Faith* (Faith) in many and very different Senses; but, when he speaks of *justifying Faith*, or of the Faith that is imputed to us for present Righteousness, he most frequently uses (and sometimes actually joins with it) the Verb or Participle, which implies and calls for *Trust* or *Reliance*, as well as *Belief*. (See the Greek of Rom. iii. 22.—iv. 3. 5. 24.—x. 4, 10, 11. Gal. ii. 16.—iii. 22. Acts xiii. 39.)

of Faith, or the immediate *Mean* of *Justification*, (to wit) Reliance or Trust. *Trust* in *Christ's Atonement* is, by *Divine Appointment*, imputed to the *Penitent Believer* for *Justification* on his *First Conversion*; and, indeed, on his every *several Return* unto *Christ*: (for there is *more* than a *First* and *Final* Justification [u].) Yet, unless *Faithfulness* be the *Last Effect*, or his *Faith* (in the *general* Sense of the Word) reaches his *Heart*, his *Will* and *Affections*, as well as his *Head*, his *Knowledge* and *outward Profession*,—he will *forfeit* his *Justification*, and *not* be intitled to *Salvation*.

Why *Trust* in the *Blood* or *Sacrifice* of *Christ* should be *preferred* to all other *Appointments*, is not *our* Business, and lies *beyond* our ^{im-}perfect *View*: But *so far* we can see, that though *Trust* is the *least Return* we can make to our *Redeemer*, yet is it the *Highest Honour* we can do Him,

[u] The *first* and *final* Justifications, so much and so justly insisted upon by *Bishop Hoadly*, *Dr. Taylor*, *Mr. Green*, and *Mr. Halifax*, are to be understood *αλ' ἐξου*, of only our more *eminent* Justifications. It would be ill, indeed, with Man, if the Pardon of his Sins was confined to any fixed Number of Times,—to *twice*, to *seven*, or to *seventy times seven*.

next

next to that of *Faithfulness*, or of a good and religious Life.—In other Words---*This* is to receive *Christ* in *all* his *Offices*: —To *believe* in him, as he is our *Prophet*; to *rely* on him, as he is our *Priest*; and to *obey* him, as he is our *King*.

This Degree of Faith, which we generally call *Trust*, is capable of being carried to the greatest Height, even to *Confidence* on *one* Side, as the Christian can have *no Doubt* with respect to the *Object* of it, (namely) the Efficacy or Sufficiency of CHRIST'S Atonement, for the Pardon of past and repented Sins: But he ought to be cautious, extremely cautious (as nothing exposes so much to Danger as Security) how he pronounces himself to be a proper *Subject* of such Grace or Favour. For if his *Repentance* be *insincere*, the Foundation is laid upon Sand, and the more he builds upon it, the greater only will be the Fall. *Belief* and *Trust*, without *Repentance*, or the *forsaking* of *Sin*, are like the *Image* in *Nebuchadnezzar's Dream*---upwards, *Silver* and *Gold*; below, *Iron* and *Clay*.

But what is there of *This Faith*, in the Definition given by *Methodists*---who say,
 2 that

*Definition
of Faith by
Methodists*

that it is a *receiving Forgiveness of Sins*; nay more, a *sensible or impressed Assurance of Salvation*? Why nothing at all, or next to nothing at all: For our *Own*, or an *Active* Belief, Trust and Faithfulness do not so much as appear in the Definition; and that *Passive Feeling*, which is substituted in their place, will very ill supply it [x].

Some carry this Matter so far, as to say,
 “ That they *knew* as well when they received
 “ Remission of Sin, and the assured Pledge
 “ of Everlasting Life into their Hearts, as
 “ they *know* when they receive Meat into
 “ their Mouths, or Money into their
 “ Hands.” Which Example shews sufficiently of itself, how far *Imagination* may go, and that Men may with as much Ease *impose* upon *Themselves* as *Others*.

[x] They who give this Definition, (when they speak with Reason and Scripture, or are, perhaps, *less* upon their Guard) very frequently stile Faith an Act OF the Mind; whereas here *we* are *passive* in the Work, it is the Act of *God* UPON the Mind. So soon are Men lost in Cross-Roads, when they venture to deviate from the Way of *Truth*; and necessary it ever *was*, and *still* remains, *to rebuke them sharply, that they may be found in the FAITH*, (Titus i. 13.)

Let

Let all Those, therefore, who say, that we are both *justified* and *saved* by *Faith only*, take better Care that their Faith be the *true* one; or that it includes Belief, Trust, and Faithfulness.

FROM the *Christian Religion*, there is no *excluding* Good Works or Obedience, though a great deal of Pains (and no Wonder) has been taken to exclude them. For if we hold with the Orthodox, that *we are JUSTIFIED by Faith only*; yet we cannot prove, that we shall *continue* justified by *Faith only* [y], or never *fall* from this State of Justification by *Sin*---consequently, we must, for the sake of Truth and Comfort, admit some of their *next* Articles concerning *Good Works*, or *Fruits which do spring out necessarily of a true and lively*

[y] *For know, O vain Man, that Faith, if it hath not Works, is dead, being alone. Without Charity, we are nothing; for nothing availeth, but Faith which worketh by Love. Abraham trusted in God, and his Trust was imputed to him for Righteousness, or Justification: But this Trust was not all—for he readily complied with the Direction of God, and offered Isaac his Son upon the Altar, and afterwards continued so faithful, as to be called the Friend of God; which shews, that his Faith wrought with his Works, and by Works was his Faith completed, (James ii. 20, &c.)*

Faith;

Faith; nor deny a Place of *Forgiveness* to such as truly repent. Or, if we go a Step higher, and say, that we are *SAVED* by *Faith only*; yet, What do we get? For, at last, we can only judge, that we *have* this *Faith* by our *Works*: So that we might as well have admitted, at first, that *Faith* and *Good Works* are inseparable *Conditions* of *Salvation*, as *Repentance* and *Trust* are of *Justification*.

It may be proper to observe here, that *Faith* and *Obedience*, or *Faith* and *Good Works*, are not the *Causes*, but the *Means* of *Salvation*. We are not *saved*, any more than *justified*, either for our *Faith* or our *Obedience*, but for the *Merits* of *Christ*, and by *Faith* and *Obedience*. And to say, that we are *sure* of the End (*Salvation*), *without* the Means (*Faith* and *Obedience*), can, at least, have nothing in it of that *Humility*, which recommended the *Publican* in the Gospel; and is too like unto a *Servant* making himself *sure* of his *Wages*, whether he does any *Work* or not.

“ But is not This to preach *Works* as
 “ the *Papists* do?—No, certainly it is
 “ not, (says *Chillingworth*) but to preach
 “ *Works*

“ Works as *Christ* and his *Apostles* do : It
 “ is to preach the *Necessity* of them, which
 “ no good Protestant, no good Christian
 “ ever denied ; but it is not to preach the
 “ *Merit* of them, which is the Error of
 “ the *Papists*.” (1 *Serm.* p. 12. *Fol.*
Edit.)

“ But some say, (you tell me) There
 “ is no such Thing as a *Good Work* in an
 “ *imperfect* Creature ; and, consequently,
 “ *Good Works* can be no Condition of Man's
 “ Salvation ; because, on *such* a Condition,
 “ he could not possibly *attain* unto it.”

I answer. The *Fallacy* of this Argument manifestly lies in the *Terms* ; in slipping the Words *Good Work* and *Good Works* into the Place of *Perfect Work* and *Perfect Works* ; and needs no other Confutation, but that of setting them right again ; — which I may very safely trust to such an Enquirer as yourself. But, at the same time, let me recommend to your Consideration, that our *Depravity* was not of our immediate *procuring*, and that our *Infirmities*, though they are *fostered* by us, yet were they the *Birth* of Nature ; and we may, consequently, be assured, that
 both

both will be allowed for by an *Equitable* Judge ; and the more especially, as it appears even to us, that it was *necessary* that we *should* be *imperfect*, and *exposed* also to *Depraved Propensities*, to *Sins* which do *more easily beset us*, in order to become *suitable* Subjects of *Probation*, or of the *State* we are in.

The *Race* that is set before us, no one had ever yet Strength enough of Himself to run, except *Christ* ; and He alone, therefore, can strictly be said to have *won*, or *merited* the *Prize* : But He graciously *imparts* of his *Strength*, and *distributes* of the *Prize* also, to all Those who *follow* Him in *earnest* ; and the *nearer* they come to his *Steps*, in greater *Proportion*.

But, that we may not *deceive* Ourselves, or *depend* too much on the Plea of *Inability*, let me ask, Which of the *Ten Commandments* (for Example) is *grievous*, or a *Burden* to a Man, who *would* not *offend* his God, and is actually *assisted* by the Ordinary Measures of *Grace* ? — Could he not, even with Sincerity, *believe*, that there is but *One God* ? Could he not *worship* Him without *Idolatry* ? Could he not avoid
the

the *Profaning* of his *Name*? Could he not *keep* his *Sabbath*? Must he *dishonour* his *Parents*? Must he commit *Murder*, *Adultery*, or *Theft*? Might he not abstain from *bearing False Witness*; and from such *Covetousness* as will draw him from *Dependence* upon God, or induce him to *wrong* his *Neighbour*? *Certainly* he *might*. Let us not, therefore, tax God with being an *hard Master*, with *reaping where he has not sown*, and *gathering where he has not strawed*; but rather let us confess the *real Truth*——that *He is Just*, and *We are Idle*. (Consult 1 Cor. x. 13.)

But, lest it should be thought, that This is an Attempt rather to *silence* Objectors than to *satisfy* them, let us, by the Help of Reason and Scripture, endeavour to range our Thoughts in a still more distinct Manner upon this Point; and, possibly, we may find, that the *Tenets* of the *Sincere* are rather *confused* than *contradictory*. We have all the same Materials to work with, (*much* the same *Heads*, and the *very* same *Scriptures* :) The Difference must chiefly lie, therefore, in the *Manner* of their *Arrangement*.

There

There are then, I apprehend, *Four* Sorts of *Works*, which come within the Compass of this Enquiry : (namely) *Evil Works*, *Works of Justice*, *Good Works*, and *Perfect Works*.

And, (First) It will be granted, that Man is capable of *Evil Works*. Every wilful Transgression of a Law of God, which absolutely enjoins or forbids, is an *Excluding Sin* ; or by it a Man *forfeits* his Justification, and must either seek for Pardon again, by Repentance and Faith, or be lost. (1 Cor. vi. 9, &c.)

(Secondly,) It will probably be allowed, that Man is capable of *Works of Justice*. The Laws both of God and Man *require* and *exact* of us *Works of Justice* : It would be *very hard*, therefore, if they were placed out of the Reach of both our *Natural* and *Moral* Powers. The *Performance* of *Works of Justice*, we may observe, has very little Claim to *Reward*, even upon *Promise* : It *exempts* chiefly from *Punishment*.

There are *Works* also, (Thirdly) which the *Scriptures*, at least, scruple not to call *Good Works* : And these are such *Distinguishing* DEGREES of *Purity* in *Ourselves*, of
Piety

Piety towards God, and of Love and Charity to our Fellow-Creatures, as the Laws of Man cannot reach or oblige us to, yet such as we are ALL [z] able to exert and maintain, especially with the secret Blessing

[z] With respect to the *Degrees of Piety, Purity, and Benevolence*, the *Poor* are upon an *equal Foot* with the *Rich*: And, in regard to *Alms-giving*, although the *Rich* may do *far more Good* to their *Fellow-Creatures*, and ought to *rejoice* in the *Advantage and Opportunity* of so doing, yet the *Desire and Disposition* of the *Poor* will not be overlooked, but *make* their *small Offerings* *abound to their Account*; and *become an Odour of a sweet Smell, a Sacrifice acceptable, well-pleasing to God*.—*God is able, indeed, to make all Grace, or Favour, abound towards us, that we always, having all Sufficiency in all Things, may abound to every good Work*: But, where this is *not the Case*, and *Penury* is our *Condition or Lot*, (for great *Variety of Conditions* are *requisite* to a *State of Trial*) there two *Mites*, or one *Farthing*, may become an *abundant Offering*; nay, a *Cup of cold Water*, in certain *Circumstances*, shall in no wise lose its *Reward*.—*Be merciful, therefore, after thy Power. If thou hast much, give plentifully; if thou hast little, do thy Diligence gladly, to give of that little; for so gatherest thou thyself a good Reward in the Day of Necessity: For God is not unrighteous, or unjust, to forget your Work of FAITH, and Labour of LOVE, which you have shewed towards HIS Name, his Will and Commandment, in that ye have ministered to the Saints, and do minister; in that ye have done Good unto all Men, especially to them who are of the Household of Faith, (Phil. iv. 18. 2 Cor. ix. 8. Mark xii. 41. Luke xxi. 1. Mat. x. 42. Tob. iv. 8, 9. Heb. vi. 10. Gal. vi. 10.)*

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and

and Assistance of the Holy Spirit, which will enable us both to will and to do them; and to which we are laid under the strictest Obligations, by the revealed Will of God.--- Let not a Widow (says St. Paul) be taken into the Number under Threescore Years Old, having been the Wife of one Man, well reported of for Good Works; if she have brought up Children, if she have lodged Strangers, if she have washed the Saints Feet, if she have relieved the Afflicted. (1 Tim. v. 9, &c.) And Jesus said unto his Disciples, Why trouble ye the Woman? For, in that she hath poured this Ointment on my Body, she hath wrought a Good Work upon me. (Matt. xxvi. 10.)

These Good Works, though they are placed in a Lower Class than Perfect Works, because they are Works only of Degree [a],

[a] The good Ground is said to give its Increase in the various Measures and Degrees of *Thirty, Sixty, and an Hundred*, (Mark iv. 20.) The Talents delivered unto us, to every Man according to his several Ability, amount, at the most, to a small and much limited Number. They are described to be as *Five, Two, and One*; and therefore it is, that the best Improvers, or they who shall be received with the *Well-done*, are said to be good and faithful in a few Things, (in a small Trust) although they shall be made Rulers over many
yet

yet are they placed in an *higher* than Works of *Justice*, both on account of their own intrinsic *Excellency*, (for Works of *Faith* and *Love*, of *Generosity* and *Compassion*, far excel those of *Law*, and of *Equity*) and also on account of the *Promise* that is annexed to Them, (to wit) that our Future and Eternal *Reward* shall be in exact *Proportion* (*every* Circumstance being first weighed and considered) to what we do *this* Way, and *under* such *Influence* and *Assistance*.

It may be necessary Here to observe, that whatever is a Matter of *Duty* to *God*, and also *short* of *Perfection* in *Itself*, cannot possibly be *meritorious*: (*Luke* xvii. 9, 10.) And, indeed, the *Reward* of these *Good Works* is so *entirely* of *Grace* or *Favour*, so much out of all *Proportion* to their *Extent* and *Worth*, that the *Good Man* will renounce every *Claim*, but that which lies in the *Promise*; and the *Thinking* and *Grateful* Man find more than sufficient *Employ* for his *Thanks* and *Adoration* in the *Largess*.

Things, and enter into the Joy of their Lord, (Mat. xxv. 14, &c.)

Concerning these *Good Works*, it is, we are told,—that we must be *careful to maintain them*; that we must be *zealous about them*; that we are *thoroughly furnished, created (and re-created) in Christ Jesus unto them*. (*Tit.* iii. 8. 14.---ii. 14. 2 *Tim.* iii. 17. *Eph.* ii. 10. 2 *Cor.* iv. 6.) [b]

[b] “ St. Paul teacheth, (saith the *Homily on Fast-
ing*) that we must do good Works, for diverse Re-
“ spect. First, To shew ourselves obedient Children
“ unto our heavenly Father, who hath ordained them,
“ that we should walk in them. Secondly, For that
“ they are good Declarations and Testimonies of our
“ Justification. Thirdly, That others seeing our good
“ Works, may the rather by them be stirred up and
“ excited to glorify our Father which is in Heaven.—
“ Let us not, therefore, be slack to do good Works,
“ seeing that it is the Will of God, that we should walk
“ in them; assuring ourselves, that, at the last Day,
“ every Man shall receive of God for his Labour done in
“ true Faith, a greater Reward than his Works have
“ deserved.—Thus much is said in general of all good
“ Works. First, To remove out of the Way of the
“ Simple and Unlearned, this dangerous Stumbling-
“ block, that any Man should go about to *purchase* or
“ *buy* Heaven with his Works. Secondly, To take
“ away (so much as may be) from envious Minds,
“ and slanderous Tongues, all just Occasion of slan-
“ derous Speaking, as though good Works were re-
“ jected.” — “ Let us (p. 61.) study daily and dili-
“ gently, to shew ourselves to be the true Honourers
“ and Lovers of God, by keeping his Command-
“ ments, by doing of good Deeds unto our needy
Some

Some *Defect* or *other* will cleave to the *Works* of *Man*, as *Man*; either in the *Manner*, the *Measure*, or the *Motive*: And, accordingly, we *ourselves* can generally *see*, even when we *have* done *well*, that we *might* have done *better*: So that the *Actions* of Good Men have This in common with the *Weather*, that they may be said to be *fair* or *fine*, though some *Clouds* of the *Lighter Sort* appear. I mention this, partly as a *Comfort* to the *Weak-hearted*, but chiefly as a *Caution* against the presumptuous *Plea* of *Merit* or *Deservings*. Pride and Boasting do entirely *blast* our best and fairest *Fruit*, in the Sight both of *God* and *Man*; and Silence and Humility ever *will*, and ever *must*, be the great *Recommenders* of it. *When thou therefore dost Alms*, (to give an *Example* in one of our best Good Works) *let not thy left Hand know what thy right Hand doth; that thy*

“ Neighbours, relieving, by all Means that we can,
 “ their *Poverty* with our Abundance and Plenty, their
 “ *Ignorance* with our Wisdom and Learning, and
 “ comfort their *Weakness* with our Strength and Authority;
 “ calling all Men back from Evil-doing, by
 “ godly Counsel and good Example, persevering still
 “ in Well-doing, so long as we live.”

Alms may be in secret : And thy Father which seeth in secret, shall reward thee openly. (Matt. vi. 3, 4. Compare 2 Cor. ix. 12. Phil. iv. 18.)

The greater the *Number*, and the higher the *Degrees* of *Good Works*, the greater and higher our *Merit* with *Men*, and our *Favour* with *God* : And This is *sufficient* for our *Encouragement* in the *Exercise* of *Free-Will*, without *supposing* or *presuming*, that our *Best Works* really *merit* at the *Hand* or in the *Sight* of *God*.

(Fourthly,) There are *Perfect Works*--- not comparatively, but absolutely so : But These belong not to *Imperfect* Creatures, and consequently not to *Man*. And yet These, perhaps, (for Want only of an *easy* and *necessary* Distinction) have given Occasion to all our Confusion and Controversies upon the Point.

Perfect Works, or such as will *justify* of themselves, are our *Aim*, (*Matt. v. 48. 2 Tim. iii. 17.*) but not our *Attainment* ; for they admit of no *Degrees* : And, in this Sense, *there is None Good, save One, that is God. (Mark x. 18.) Perfect Works* (if we could arrive at them) are truly *meritorious*,

ritorious, and give a Right to the Tree of Life, or justify without an Act of Grace or Favour : Whereas Good Works arise no higher than a Condition or Qualification insisted upon in the Act of Grace itself. I came not (says our Saviour) to call the Righteous, that is, the perfectly so, but (such as we must all acknowledge Ourselves, in a greater or lower Degree, to be) Sinners to Repentance : They that are Whole need not a Physician, but they that are Sick. (Mark ii. 17.) And, with respect to this wholesome and never-failing Integrity, we may, and must, both in the Church and Closet, confess---there is no Health in us.

Hence, I think, it very plainly appears, that Man is capable of performing many Good, though not Perfect Works ; and that he not only *can*, but is under strict Obligation so to do, by the express Order of his Creator ; who ordained, even before the Foundation of the World, that Man should walk in them, be tried by them, and be rewarded according to them [c].

[c] Mr. Pope has said——

A Wit's a Feather, and a Chief a Rod ;
An honest Man's the noblest Work of God.

Ethic Ep. IV. Line 247.

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VI.

VI.

Millennium.

I thought of concluding Here——But it may be necessary to touch, at least, upon

The last Line (which we often hear quoted by Deistical Persons, and some merely Nominal Christians, in their *own* Justification; and as also a comfortable *Plea*, if not a sufficient *Claim* upon *God*, for their *future* Acceptance;) is, I apprehend, both very *much* and very *dangerously* mistaken. The Poet here uses the Word *honest* in the *complex*; in a Sense it is very generally used by the best *Latin* Authors, from *whom* we *have* it, (namely) not only for *just*, but for *honourable*, *virtuous*, and *good*. Any tolerable Dictionary will afford Examples enow.—The Thought, if thus understood, amounts to no more than this,—that the *Man*, who is *just*, *honourable*, *virtuous*, and *good*, is not only *preferable* to a *Wit* and a *Chief*, but to *every Work* of this *our* System; concerning which *only*, he undertakes to treat; (see *Ep. I. Note 1.*) which is an Assertion, that will scarce be disputed with him; and more especially, as the *restoring* of *old Words* to their *first Meaning*, as well as the *Coining* of *new*, is a *Licence* more freely granted, by *Critics*, to the Discretion and Use of *Poets*. If Mr. *Pope* had meant, by an *honest* Man, a Person *just* only with respect to *Property*, he would have placed his *noblest Work of God* in a *Class* most evidently *too low*; for (according to this *modern*, and now, indeed, almost *appropriated* Sense of the Word) although Honour and Virtue *include* Honesty, yet Honesty does *not* include Honour and Virtue; so again, a Man *cannot* be good, *unless* he be honest, to the very *utmost* of his Ability; but he *may* be honest, and yet *not be* good. This acute and wise Observer of Mankind could *not* be ignorant, that *some* of his Fellow-
another

another *Error*, into which the *Methodists* are zealously running, and which has proved already a successful Lure, with respect especially to the Poor; and that is, their confidently asserting, that the *Millennium* is at hand; and that the *Saints*, or (in other Words) their *Dear Selves*, shall live in *Peace* and *Plenty*, like *Earthly Princes*, after they have had the *Satisfaction* of cutting off the *Wicked*, or Those who oppose themselves, with the *Sword*.

This they give as the Interpretation of real and ancient Prophecy; and This, they say, is confirmed to some of them, by new and private Revelation, even to the fixing upon the Day.

But I check my Hand, and will not keep you long upon the Blush, since *some* of their *Days* have *failed*, as you yourself well know [d]; and Tenets of this Sort

Creatures afford *undeniable* Evidence, that they are *just* and *honest*, who will not afford us almost *any* Proof at all, that they are *not* (at the same time) *intemperate* and *vitious*, *profane* and *impious*, *covetous*, *inhumane*, *passionate*, *implacable*, and *cruel*.

[d] To one of these Days *Academicus* pleasantly refers, in his Account of what happened lately in the Neighbourhood of *Nottingham*. Vide Page 25. of the *Principles and Practices of the Methodists*.

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do *more* than alarm, they *frighten* every Lover of Society and good Government.

" *This, as Origen speaks, is manifestly a wicked Doctrine, a Reproach to Christianity; the Heathens having better Sentiments.*"

Now, the Millennium, which we expect, and humbly hope will not long tarry, is a Spiritual Millennium; a Kingdom of God, which consists not in *Meat and Drink, but in universal Righteousness, in Peace and Joy in the Holy Ghost*; to be introduced by the *Fall of Antichrist, the Conversion of the Jews, and the Coming-in of the Fulness of the Gentiles*; by *Christ's going forth conquering, and to conquer, with the Sword that proceeds out of his Mouth*; i. e. by his convincing at length, or overcoming all Opposers, *by the Sword of the Spirit, which is the Word of God. He shall smite (saith the Prophet Isaiah) the Earth with the Rod of his Mouth, and with the Breath of his Lips shall he slay the Wicked.---* And the Seventh Angel sounded; and there were great Voices in Heaven, saying, *The Kingdoms of this World are become the Kingdoms of our Lord, and of his Christ; and he shall*

shall reign for ever and ever. And the Four-and-twenty Elders worshipped God, saying, We give thee Thanks, O Lord God Almighty, which art, and wast, and art to come; because Thou hast taken to Thee thy Great Power, and hast reigned. (Rev. xi. 15, 16, 17.)

But the teaching of a Carnal or Sensual Millennium, is reviving an *Heresy*, of which even the *Weaker Fathers* were soon ashamed; and well they might, for it favoured more of *Epicurus* than of *Christ*.

The *Temper* and *Dispositions* of Men shall also, in this Flourishing State of the Church, be so *changed*, with respect to *themselves* and *each other*, that the *Wolf* may be said to dwell with the *Lamb*, and the *Leopard* to lie down with the *Kid*, the *Calf*, the young *Lion*, and the *Fatling* together, and a *Little Child* to lead them. Neither the *Asp* nor the *Adder* shall hurt or destroy in all my Holy Mountain: For the *Earth* shall be full of the *Knowledge* of the *Lord*, as the *Waters* cover the *Sea*. (Is. xi.)
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[e] Dr. Doddridge (upon the *thousand Years*, mentioned Rev. xx. 2.) says,—“ I think we must despair
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AND NOW, I hope, I have said enough to settle you, with an easy and thankful Mind, in the *Church of England*: Where

“ of being able to interpret *any Passage of Scripture*
 “ upon the plainest Principle of Reason, if this does
 “ not signify, that there shall be such a *Period* as this, in
 “ which *Satan* shall be remarkably restrained, and the
 “ *Christian Interest* shall prevail.”

If the 20th Chapter of the *Revelation* is to be explained *figuratively*, (namely, of only the flourishing State of the Church after the Fall of Antichrist) it is attended with some Difficulties, and, at least, seeming Improproprieties. See Dr. *Newton*, Vol. III. p. 316, 317. If it is to be understood *literally*, (namely, of a Reign of Saints, and Persons raised from the Dead, &c.) it must be accompanied with much Inconvenience and Embarrassment of Doctrines. See Dr. *Whitby*'s Treatise on the Millennium. Wherefore, *some* have wished, that *this Part* of the Prophecy had *had* the same Favour granted it, that is generally allowed to be due to such as have *not* been fulfilled, and appear to be somewhat too hard and intricate, as well as too important, for *private Interpretation*; or, in other Words, *they* wish, that the Explanation had been altogether left to the Completion.

“ To explain this Book perfectly, (says the ingenious and learned Dr. *Newton*) is not the Work
 “ of one Man, or one Age; and, probably, it will
 “ never all be clearly understood, till it is all fulfilled.”
 (Vol. III. p. 4.)

“ It is safest and best, faithfully to adhere to the
 “ Words of Scripture, or to fair Deductions from
 “ Scripture, (*concerning the Millennium*) and to rest
 “ contented with the general Account, till Time
 “ shall accomplish and eclairecise all the Particulars.”
 (P. 327.)

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every Scripture Doctrine is regularly taught, and where also the *Sacraments* are duly administered: Whereas the greater Number

That 1260 Years is the Time limited for the Rise and Fall of the Antichristian Tyranny, is, perhaps, indisputable; but it is not so certain at what *Time* to fix its *Rise*, and, consequently, *when* to begin the Calculation. Some have begun too soon, with the very first Footsteps of Popery, and their Calculations have been confuted by Facts. Others have begun to reckon from the Year 606, or the Year in which both *Mohammed* contrived his Imposture and the *Pope* received his Supremacy; while some, more learned and inquisitive Men, have deferred it until the full Establishment of this latter Power, which was about the Year 727, and when *Rome* and the *Roman Dukedom* is said to come from the Greeks to the Roman Pontiff; and consequently, the Fall of this Power will not, according to these Authors, be until near the Year 2000, or the 6000th Year of the World. Now, the *Methodists* (in general) have taken up with the *former* or more *early* of these Calculations, and begin to count the 1260 Days, or 42 Months, from 606, the Year wherein *Phocas* made the Grant of Supremacy to the *Pope*, and when he became *Supreme* in *Spirituals*, (if we are pleased to allow it) though not in *Temporals*; and, consequently, was not become an *Horn*, or had received a *Kingdom*. I mention this, in order to ask, Whether it is not a little extraordinary, that these People should be perpetually threatening others, and comforting themselves, with the immediate Arrival of this important *Æra*, when, according to even their *own* Calculation, it will not happen until the Year 1866, and consequently, not till above an Hundred Years to come? Does not this favour a little too much of Artifice and Fraud?

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of *Methodists* are obliged to the *Charity* of our Church (and may she ever excel in Charity!) for their receiving of *Sacraments*; and All of them, you see, add *Doctrines* of mere *Imagination* to the easy and lovely *Truths* of the Gospel.

It was *St. Paul's Fear*—*Lest by any Means, as the Serpent beguiled Eve through his Subtilty, so the Minds of Christians should be corrupted from the Simplicity that is in Christ Jesus.* (2 Cor. xi. 3.)

The *Chilias* of the last Century were more exact and curious in their *Calculations*, but equally disappointed and hurt in their *Expectations*; particularly in the Year 1660: In which Year, instead of putting off (what they called) the *Sackcloth Condition*, and beginning to reign THEMSELVES, Lo! The KING was restored to his *Throne*, and Peace and Joy to the *Public*.

“ *Mr. Bridge* is not the First that hath suborned
 “ the *Revelation* to speak on his Side, and witness to
 “ his Cause. There have been many before him,
 “ who have assumed the Persons of Prophets; and
 “ prognosticated their own Wishes would come to
 “ pass. But the Event hath so evidently detected the
 “ Fraud, and made the Forgery appear, that he is
 “ very impudent, who goes about to serve himself of
 “ this old Trick; and they prodigiously silly, who
 “ will still be deluded by it.” (See *A Continuation of the Friendly Debate*, from P. 64 to 79. Consult also P. 94, 95.—For the Mischiefs done Abroad by *Mil-lenarians*, see *Dupin's History of the 16th Century*.

It was the same Apostle's Caution——
to turn away from such as creep into Houses,
and lead captive silly Women, laden with
Sins, led away with divers Lusts, ever
learning, and never able to come to the
Knowledge of the Truth. (2 Tim. iii. 6, 7.)

And it was also the same Apostle's Pro-
phesy——The Time will come, when they
will not endure sound Doctrine; but after
their own Lusts shall they heap to Themselves
Teachers, having itching Ears; and they
shall turn away their Ears from the Truth,
and shall be turned unto Fables. (2 Tim. iv.
3, 4.)

There must be Heresies (says St. Paul)
among you, that they which are approved
may be made manifest. In like manner (says
Christ)——It must needs be that Offences
come, but Wo to that Man by whom they
come. (1 Cor. xi. 19. Matt. xviii. 7.)

I am,

My good Friend,

Yours in Sincerity,

Langar, *Rolling Ham Lane*
Sept. 22, 1761.

RICHARD HARDY.

P O S T S C R I P T.

I Do not so much as *suggest*, that there are *no* Good People among the *Methodists*: I think there are *too many*, be they *never* so *few*; and, for that Reason, would not have You *added* to the Number: And accordingly, one Part of my present Labour is, to shew, that all the sincerely Good *need* not, *ought* not, to *continue* with them, much less to *go unto* them.

I have known many (before these Days) *good* in *Practice*, whose *Theory* was *stark* *naught*; and more still, *bad* in *Practice*, whose *Profession* was *quite* *right*: You and I, nevertheless, are not to *join* in a *Falshood*, any more than to *do* an *Evil*, even though *Good* *should* *come* *of* *it*. We must *condemn* the *One Set* of These, and cannot *approve* of the *Other*. They are like the *Two Sons* in the Gospel, *Both* to Blame: But He that said, *I will* NOT *work*, and *afterwards* *repented* and *went*, was better, we must confess, than He who said, *I go*, Sir, and *went* not. (Matt. xxi. 28.)

No

No Person can be *too Good* for the Church that is *established* among us ; neither can he, in any *other*, be more *secure* of hearing *sound Doctrine* : And he that will not submit to an *Establishment*, until he can meet with *One* that is in *all* Respects *perfect* ; nor attend a *Pulpit*, until he can find a quite *spotless* and *infallible* Preacher, may have *Leisure* enough upon his Hands to go in search of *Utopia* : But, possibly, he might as well continue at *Home* ; for if he should hit upon the Happy Island, He Himself *might* (perchance) be found *too vain* and *positive* for Instruction. Every Thing, as far as it partakes of Man, *is*, and *will be*, imperfect. The Clergy are of *like Passions* with other Men ; and They who have *most* both of *Urim* and *Thummim*, have still *this Treasure in only Earthen Vessels*. (2 Cor. iv. 7.)

In a Word—As there is neither Sin nor Danger in complying with the Terms of that Church, which, for the greater Security of Society, (to omit other Reasons) is established among us ; as her Doctrines, Articles, and Forms of Prayer, were not

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the Things complained of by the First Se-
ceders; as there is so much Stability, In-
ducement, and Prevalency, in Union and
Love——You will, I trust, conclude with
me, that it is the *Duty*, at least of her
Own Members, to hold *undissembled* Com-
munion with her.

Nay, to shew you farther how *open* I
am with you, I will not scruple to acknow-
ledge, that the First *Methodists*, who had
Clergy for their Leaders, before they be-
came too *vain* and *extravagant* for *Truth*,
were of *Service* to the Church, in *Two*
Respects, however; (namely) First, in
*quicken*ing the more Lukewarm and Le-
thargic among the People, by their well-
timed and passionate *Zeal* and *Address*;
and, Secondly, by *introducing* a kind of
Necessity upon *Divines*, to make some
Abatement in their Defences of Christianity,
and to turn *unto*, to dwell and insist more
frequently and particularly *upon* the Doc-
trines of it; on the healing, enlivening,
and enlightning Articles of *Faith*: Which
is a Matter not only more *useful* in itself,
and to be *preferred* as Peace is to War,
but

but likewise more within the *Reach* and *Capacity* of common Congregations ; and by far more susceptible of that just, yet warm and awakening Eloquence, which is so becoming in the Teachers of ever-interesting Truths.

To condemn the Clergy (or the Ministers of *any* Denomination amongst us, who, on this Occasion, joined Forces with them) for their late noble Defences of Christianity, and against an Enemy that would stick at Nothing ; for clearing up, in many learned and laboured Discourses, both from the Press and Pulpit, the *External* Evidences of Prophecy, Miracles, and other Divine Attestations ; and for removing the reproachful and malicious Objection against its *Internal* Evidence, (namely) that it taught *not* Good Works, Righteousness of Life, or Moral Rectitude ; and consequently, that it could neither *come* from God, nor be of much *Service* to Men : Though this Labour, which wanted not Zeal, might, in some Measure, *divert* them from *other* Parts of Duty, for a *Time* ; yet the Labour itself was abso-

lutely *necessary*, and, with God's Blessing, *has made* many *rational*, of before only *implicit*, Christians; and who might otherwise have fallen an *easy* Prey to the Enemy. Condemn not, therefore, ye *Methodists* and *Moravians*, in haste; and where somewhat, at least, of Praise is due: Seize not every accidental Advantage, especially against a Pains-taking and Common Friend: But learn rather a Caution——that as the Clergy lost the *Passions* of Men, by applying almost solely to their *Reason*; so ye may not lose their *Reason*, by applying almost solely to their *Passions*.

You would, my Parishioner and Friend, have no extraordinary Opinion of That Man, who should long and loudly upbraid a *Military Corps*, (suppose the *Present Militia*) because that, in Time of more alarming and imminent Danger, it did not so assiduously attend to the *generally* more *necessary*, and *ever* more *eligible* Points of *Peace*: And it would *double* your Offence, if, the *War ceasing*, and the Victors actually *cultivating* the very Things required, the *Complaint* should not *cease* also.

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It fared not Thus with the Clergy of the Last Century, either *during* their Contests *with*, or *after* their Successes over, Enthusiasm and Superstition; though they were employed in a Business not more *important*, yet equally *interrupting*. May neither of the *same* Enemies ever give Occasion again to *like Interruptions*, or be the Causes of those very *Inconveniences*, of which they are so ready to complain!

Upon the Whole. As *both* the above-mentioned *Ends* are answered, (namely) that the *drowsy* and more *ignorant* Class of Men are *awakened*, and *seek* for *Instruction*; and as their appointed *Ministers* are not only more at *Leisure* and *Liberty*, but actually *engaged* in their *Service*, and speak every Day more and more *particularly* to the Doctrines, in which the *newly awakened* are, as yet, greatly at a *Loss*, and of which they ought to have the most *distinct* and *clear* Knowledge; as both these Ends, I say, are answered; and as these *Aims* are, *professedly*, the *only Apology* of the *Methodist* Clergy for *so far separating* from us — their Present Duty, in the Opinion of the

most charitable, *is*, to *close* the (as yet, they hope, not irreparable) Schism.

And This is the *more* requisite, because it is certainly the *best*, and, possibly, the *only* Amends they can make to Religion, for setting up, or, at least, for occasioning and conniving at, Lay-Teachers; who are wildly running into *Antinomianism*; the worst and grossest of all Heresies in Itself, and of the most dangerous and alarming Consequences to the Public.

A N
A P P E N D I X.

THE FIRST PART.

C O N C E R N I N G

The Means of CONVERSION.

IF we look into the *New Testament* for *Conversions* the *Instances of Conversion*, and carefully *either by extra* compare them together, we shall find, that: *ordinary or* they are of *Two* Sorts; either *Miraculous ordinary Oper-* and *Extraordinary*, or by the *Common and -ation of the* *Ordinary Operations of the Spirit of God.* *Spirit of God.*

The Conversion of *St. Paul* was, in the strictest Sense, *Miraculous.* (*Acts ix. 1 to of former way* 18.---xxii. 6 to 24.) We cannot wonder *St. Paul's* that *He* should be pointed out to the Church in an *Extraordinary Manner*, who was to become, from a *Persecutor of Christ*, his great *Apostle to the Gentiles.* And *Common Christians*, or *Christians at large*, have no

more Reason to *expect* their *Own Conversion* to be of *This Sort*, than they have Reason to *deject* themselves, because they partake *not* of the *Extraordinary Powers* and *Privileges* promised *only* to the *Apostles* and *First Preachers* of the Gospel——(namely) *These Signs shall follow them that believe: In my Name shall they cast out Devils; they shall speak with New Tongues; they shall take up Serpents; and if they drink any deadly Thing, it shall not hurt them; they shall lay Hands on the Sick, and they shall recover.* (*Mark xvi. 17, 18.*) [f]

*and of the
Gaoler of
Philippi.*

The next (and, indeed, the only *other*) *Miraculous Conversion* we read of in the New Testament, (that is, *after* our Saviour's *Ascension*, and *when* the Church on Earth was left to the more particular Guidance and Government of the *Holy Ghost*) is that of the *Gaoler of Philippi*; but there was much *less* of *Miracle* in *this Case* than

[f] I need not say how admirably *Lord Lyttelton* has wrote, upon *the Conversion and Apostleship of St. Paul.*

The Descent of the *Holy Ghost*, on the Day of *Pentecost*, (*Acts ii.*) does not come within the Compass of this Enquiry; because the *Apostles* were *converted* BEFORE that Day, and only then received *miraculous Powers*.

in the former. The Earthquake was sent chiefly to deliver Paul and Silas from Prison, and the Conversion of the Gaoler and his Family was rather an happy Effect of this uncommon Providence, than a Miracle in Itself. He and his House were thoroughly disposed, (God's Grace and their own well-placed Fears concurring) to hear the two Apostles, when they spake to Him the Word of the Lord, and to ALL that were IN HIS HOUSE. (Acts xvi. 25, &c.)

Now, Miraculous Conversions are still, *Miraculous* we readily acknowledge, possible; but, by *Conversions* no means probable: For God seldom, if *still possible* ever, makes use of Extraordinary Means, *but not proba-* when Ordinary Ones may do. They, who *ble.* think otherwise, would do well to give us some Instances from Scripture.

The Conversion of Common Christians *Conversion of* ought, therefore, only to be expected by *common Christians* the Common Measures of Grace; and, *I to be expected* I fear, that the waiting for a Miracle is no *fn of common* other than tempting God: It is so like say-*measures of* ing, with the People at Massab——*Is the Grace.* Lord among us, or not? (Exod. xvii. 7.)

And I will now undertake to shew, *This the case* from the remaining Instances of Conversion *in all instances* in

of Conversion in the *New Testament*, that *This* has, invariably, been the Case; and that the Great *Principle* of two Thing that recommended *Jewish* and *Gentile* Converts to farther Communications of Grace was—Their *Desire*, or *Disposition* to know and to please God.

The Desire or Disposition to know and please God The *Wind* never so bloweth where it listeth, as not to be under the *Direction* of the best, the wisest, and most powerful Being: And Grace (that is, *Sanctifying Grace*; or that which so influences the *Will* and *Affections* as to make our Obedience easy and pleasant to Ourselves, and acceptable to God in Christ) is a *Pearl* of too great *Price* to be cast before *Swine*; to be thrown away upon either the *Regardless*, or the *Ungrateful*. No! We must earnestly ask for This (the *highest* of Ordinary Gifts) in *Prayer*, before it be given us; We must humbly seek This, in *Divine Appointments*, before we find it; We must knock at the *Strait Gate*, or at the *Door* of *Salvation*, and, with a proper Share of *Faith* and *Hope*, be solicitous to enter, before it be opened unto us. (*Matt. vii. 7, 14.*)

While

While I run over the *remaining Instances* of *Conversion*, you will keep a more particular Eye upon the *Disposition* of the Persons converted.

Mary Magdalene was all TEARS; *St. John* refined FRIENDSHIP and LOVE; *St. Paul*, SINCERITY and ZEAL. *Nicodemus* came by Night, ACKNOWLEDGING the Power of God in *Christ*. *Nathanael* had NO GUILT. The *Centurion* was WORTHY, and BUILT a SYNAGOGUE. *Mary* CHOSE the good Part. The *Penitent Thief* condemned HIMSELF, and BELIEVED or TRUSTED in the *Great Shepherd*, even when the *Sword* was awakened against him, and the *Sheep* were, in Fact, scattered. (*Zech. xiii. 7.*) *Zaccheus* SOUGHT to see *Jesus*, JOYFULLY received Him into his House, and offered, VOLUNTARILY, to make RESTITUTION. (*Luke xix. 3, 6, 7.*) The Man who was blind from his Birth, and came seeing from the Pool of *Siloam*, SINNED NOT, nor his Parents, so far (at least) as to provoke God's Judgments. (*John ix. 3, 38.*) The *Three Thousand Souls*, which were added unto the *Apostles*, on their first Preaching, GLADLY received
God's

God's Word. (*Acts* ii. 41.) The Eunuch HAD been at Jerusalem to worship, and WAS reading the Scriptures, when the Spirit said unto Philip, Go join thyself to his Chariot. (*Acts* viii. 28, 29.) The People of Samaria, with one Accord, gave HEED unto those Things which Philip spake; and there was great JOY in that City. (*Acts* viii. 6, 8.) Cornelius was a DEVOUT Man, one that FEARED God, with all his House, and gave much ALMS to the Poor, ere St. Peter was sent to inform him what he ought still farther to do. (*Acts* x.) Sergius Paulus was a PRUDENT (a thinking) Man: He called for Barnabas and Saul, and DESIRED to hear the Word of God. (*Acts* xiii. 7.) In like Manner, Lydia was a WORSHIPPER of God, before the Lord opened her Heart, that is, farther disposed her, to attend to the Things which were spoken by Paul. (*Acts* xvi. 14.) Some believed at Thessalonica, and also consorted with Paul and Silas; ---- of DEVOUT Greeks a great Multitude, and of the CHIEF (or more excellent) Women not a Few. (*Acts* xvii. 4.) The People of Berea were more NOBLE than those of Thessalonica, in that they received the Word
with

with all READINESS of Mind, and SEARCHED the Scriptures daily, whether those Things were so: — Therefore, (says St. Luke) many of them believed. (Ver. 11, 12.) Dionysius, Damaris, and some others, were converted at Athens, by yielding serious ATTENTION to the Preaching of St. Paul: Which had little Effect (and no Wonder) on the Mockers at the Resurrection of the Dead, and on Others, who said, We will hear thee again of this Matter — but had, probably, no such Intention. (Acts xvii. 32, 34.) Justus was one that WORSHIPPED God, before St. Paul entered into his House: And all that we know of Crispus, previous to his Conversion, is, that he was a RULER of the Synagogue: (We hope no Objection.) (Acts xviii. 7, 8.)

The Myriads of Jews that believed, were all ZEALOUS of the Law. (Acts xxi. 20.) St. Paul could assure the Thessalonians, that they were elected of God — not only by the Miracles, which he was enabled to do among them, but also by the Effects of his Preaching — their WORK of Faith, their LABOUR of Love, and their PATIENCE of Hope in our Lord Jesus Christ. (1 Thess. i. 3,

i. 3, 4, 5. Compare *Mark ix. 23*, with *Matt. xvii. 20.*) *Onesimus* was converted, probably, by the CONVERSATION of *St. Paul* in Prison, and became a faithful and beloved Brother. *Gaius* and *Demetrius* were also Converts to Christ; and yet we find *St. John*, some Years after their Conversion, rejoicing to hear, that the one Walked in the Truth, and that the other had a good Report of all Men. (*Phil. x. 3. John iii. 12.*)

Conversion by Now, from All these Instances taken to-
ordinary means ordinary mean together, it very plainly appears, that the
of grace the us Common or Ordinary Measures of Grace are
usual if not the alone usual if not the alone to be expected in the Work of our
constant method Conversion; that This is the usual, if not
amongst Christians constant Manner of it among Christians; and moreover, that God is a Rewarder of the Well-disposed, or, of Those who diligently seek him. (*Heb. xi. 6.*) For unto such it is given to know the Mysteries of the Kingdom of Heaven, and not to Others, who are contrarily disposed: For whosoever hath, to him shall be given, and he shall have more Abundance; but whosoever hath NOT, that is, made Improvement, by paying due Attention, from him shall be taken away even That

That which he appeareth to have. (Matt. xiii. 11, 12. Luke viii. 18.)

So far is that Doctrine of theirs from being true——(*viz.*) “ That we are entirely *passive* in the Labour of our Second “ Regeneration, or in the Work of Conversion; that it is *all* Miracle; and that “ Nothing which *we* can do, will recommend us to Divine Grace or Favour!” (Compare 2 *Tim.* ii. 21, 26. *James* iv. 8, &c.) [g]

[g] *Judas* was the only one of the Apostles, who was of a *bad* Disposition, and was chosen into the Apostolate for no other Reason, (so far as we can see) but *that*, by his *then* quite incurable Covetousness, he might bring about *Christ's* Death in the *Manner* foretold, and without having the *Interposition* of Providence either *too soon* or *too openly* appear: And as *Judas* was the only One of the Twelve that was of a *bad* Disposition, so he was the only one of them that was *not* converted. (Compare the Note on *Judas*, Page 16. See also *John* vi. 70.—xiii. 18, 27.) *Felix* was *not* converted, though he sent for St. Paul, and heard him concerning the Faith in *Christ*, nay, and was made even to tremble by his Prisoner: The Reason is assigned—he hoped that Money should have been given him of Paul, that he might loose him; wherefore, he sent for him the oftener, and communed with him, (*Acts* xxiv. 24, &c.) *Agrippa* (the almost *Christian*) would, probably, have been altogether persuaded, had not his Pride, or the Apprehension of his being esteemed weak and unsteady, led him, on a sudden, to break up the Assembly, (*Acts* xxvi. 28, &c.)

The

*The Apostles
not converted
tho' called on
a sudden.*

The Notion of *instantaneous Conversion*, or, that *Faith and Grace* come *irresistibly*, and in the *same Moment*, may farther be

“ Notwithstanding the Caution of Mr. *Elliot* to his
“ Flock, that they should take heed not to aim at
“ making themselves *worthy*, but should *come before*
“ *Christ in all their Sin and Shame*, yet it was our
“ Saviour’s particular Direction to the Apostles, whom
“ he sent forth to preach the Gospel, that they should
“ enquire in every City, *who were worthy*, and that
“ it was made an Exception to some, who were called,
“ *that they were not worthy*; by which Expressions, I
“ well know, (says the very ingenious Author of *Let-*
“ *ters to Mr. Berridge*) that Faith in Christ’s divine
“ Character, and a Disposition to listen to the Means
“ of Instruction he afforded, are, in the first Place, to
“ be understood; yet I likewise apprehend, that a
“ proper Temper of Mind to act suitably to that In-
“ struction, and to conform to the preceptive Parts of
“ his Doctrine, is also included under the Notion of
“ *Worthiness*. Notwithstanding the strong Assurances
“ which this new Preacher gives, that every one, who
“ comes, will be favourably received, yet we find, that
“ he who came to the *Marriage Feast*, without having
“ on a *Wedding Garment*, was sent out with Ignominy.
“ It is implied, that this Man was a *Believer*, as he
“ accepted the Invitation, and attended the Solemnity;
“ but he was not furnished with that essential Quali-
“ fication for coming thither as he ought, a Disposition
“ duly prepared, and suitable to the Occasion: He,
“ probably, was unwilling to *put on Christ*, or to clothe
“ himself with those Virtues, which were then, and
“ and ever will be, necessary to make one of his true
“ and faithful Followers.” (See p. 59. of the *Prin-*
“ *ciples and Practices of the Methodists considered, in some*
“ *Letters to the Leaders of that Sect.*)

confuted

confuted by *this* Consideration: — That the *Apostles Themselves* were not converted on a *sudden*, though they were called on a *sudden*.

The Heavenly Teacher removed their *Christ grad-*
Prejudices in the the most kind and gently *removed*
 Manner, and fed them with Truth, as they *their prejudices*
 were able to bear it. At their First Hear-
 ing, they were only *astonished at his Doc-*
trine; and the more on this Account, that
he taught them as one having Authority;
 (Mark i. 22.) — and which must, in
 Course, not only *awaken*, but *fix* their *At-*
tention. Notwithstanding which, St. Peter
 had followed our Saviour above Three
 Years, before he received this Direction
 and Exhortation from him, — — — WHEN THOU
 art CONVERTED, *strengthen thy Brethren*.
 (Luke xxii. 32.) And it was not until
 after the Resurrection, that *he opened their*
Understandings, that *they might fully com-*
prehend the Scriptures. (Luke xxiv. 45.)

Josephus, in that short, yet illustrious Testimony,
 which he gives us of *Jesus Christ*, says, “ that he was
 “ a Teacher of such Men as receive the Truth with
 “ Pleasure.”

H

Reason

+ B. This Passage in Josephus

is judged to be spurious by the

learned. — Because omitted in Lucian's

Copy. — See Hist. Josephus, Vol. 2.

Reason first to be convinced. Reason must First be convinced—for which Purpose, Prophecies were uttered, Miracles wrought, and Arguments made use of by Prophets and Apostles, and given to Mankind in general by the Spirit of God: The Will also must be inclined,—which is a Secret Gift of the same Spirit, and afforded to Those only, (in any very quickening Degree) who both attend and submit to the Evidence.

Various degrees of grace. There are various Degrees of Grace: Some reaching the Understanding alone—softening (at one Time or other) our Prejudices against Religion, and quickening our Attention to its Evidence;—and these first and lowest Degrees are very generally allowed (by the Comparers of Scripture with Reason and Experience) to be offered to All, and that even without their own seeking; (see Rev. iii. 20.) and from which (if we love Darkness rather than Light) we turn away at our Peril.—In a State of Trial, and especially under Covenant, it is requisite that all necessary Truths should be placed before us, as they in Fact are in the Scriptures; and that, at least, a low Degree of Grace (suppose only an Inclination

to Truth rather than Error) should be afforded us: And such a Degree, I trust, no Man will say he has *not* received. But it is as requisite also to such a *State*, that we should have our *Choice*, and be at Liberty of *turning either to the Right Hand, or to the Left*: And if we make a *False Option*, and *persist* in it, we may, ere long, be justly *left to Ourselves*; and, not improbably, in Time, *pursue Error*, as well as *work Uncleanneſs, even with Greedineſs*.

But the *Higher Degrees of Grace*—such *Higher Degree* as *reach unto*, and habitually *strengthen the* *Gr. strength:* *Will and Affections*, are only to be expected *ning the will* by *Those* who are *well-disposed*, or have *affections:* made a *good Use of the first Tenders*: And *ye to be respect* who, for the *Future*, seek God in his *Or-* *ed by ye only* *dinances*, and conscientiously endeavour to *who are will-* obey his *Precepts*. And This is the *plain-disposed and* Import of those Warnings of Christ, (just *have made a* mentioned)—*Take heed what ye hear: good use of the* *For whoſoever bath, i. e. heard to Purpose, first tenders.* *to him ſhall be given, and he ſhall have more* *Abundance*; and *whoſoever bath not ſo heard,* *from him ſhall be taken away, even that he* *bath*. In like manner, in the *Revelation*—*Let him that is athiſt, come: and whoſoever*

WILL, (or is willing and desirous, *ἡ θέλω*)
 let him take of the *Water of Life* freely.
 (xxii. 17. Compare xxi. 6.)

*St Paul's Rule
 in converting
 to Faith.*

Agreeable to what has been said above,
 it was ever, we find, *St. Paul's Rule*, in
 converting to the *Faith*——to expound and
 testify the *Kingdom of God*, persuading Men
 concerning *Jesus*, both out of the *Law of
 Moses*, and out of the *Prophets*, from *Morning
 until Evening*. (*Acts xxviii. 23.*)

Conclusion.

*we must be con-
 verted by the
 same means.*

From the Whole, we conclude,——that
 if the Use of the like Means will not con-
 vert Us, We shall not be converted. If
 we receive not sufficient Degrees of Grace
 by hearing, reading, and seriously contem-
 plating God's Word; by Prayer and
 Watchfulness, by Repentance and Faith,
 and by partaking of Sacraments, (which
 Sacraments were ordained for the Washing
 of Regeneration, and the Renewing of the
 Holy Ghost)——We must not expect a
 Miracle to cure our Obstinacy, but may as
 deservedly perish, as the Man, who from
 Day to Day refuses to eat, even when his
 best Friend persuades; and Food, which
 will both heal and strengthen, is before him.
 (Compare the 55th Chapter of *Isaiab.*
Psal.

Psal. l. 23. --- *cvii.* 9, 43. *Matt.* v. 6. ---
vii. 6, 7. *John* *vii.* 17, 37. *Ephes.* vi.
 14, 15.)

THE SECOND PART OF THE APPENDIX;

CONCERNING

The *Imputation* of RIGHTEOUSNESS.

D*ivines, upon the Imputation of Right- Imputation
 eousness, (as it stand's in Scripture of Righteous:
 Pbrase) have had much Controversy. ness.*

The *Imputation* of the *Personal Right-
 eousness* of *Christ* to *Believers* is called *NEW Imputation
 DIVINITY* by *Dr. William Sherlock*, in his *of Christ's per.
 Controversy* with *Dr. John Owen*, *Mr. sonal Right:
 Ferguson*, and *Others*, about the *Year: eousness to
 1674*. He frankly tells his *Opponents, Believers.
 that this Doctrine* is the *Foundation* and
Support of those *Antinomian Tenets*, which

had been more openly taught and maintained by Dr. *Crisp* and Mr. *Saltmarsh*. " This
 " (says He) is a very comfortable Notion
 " for bad Men, and such as I would not
 " part with for all the World, did I re-
 " solve to live wickedly, and yet intend
 " to get to Heaven." (See p. 164. of a
Discourse concerning the Knowledge of Jesus
Christ, and our Union and Communion with
Him, &c. by William Sherlock, Rector of
St. George's, London; and his Defence and
Continuation of the Discourse.)

This tenet main: Some few *Independents* (about Twenty
tained by some Years after) were railing again the *Antino-*
Independents *mian* Tenets, — as if Men, by believing
 in Christ, were so united to Him, that his
 Righteousness became *theirs*: But a suffi-
 cient Check was given to them by many
 other Dissenters, who better saw the Conse-
 quences of such a Doctrine. (Consult *Tin-*
dal's Continuation, Vol. III. p. 580.)

Bp: Beveridge Bishop Beveridge is at the Head of Those
 at head of who teach, that the *Active* Righteousness,
 those who hold or Obedience of Christ to the Law, is the
~~the active Righteousness~~ Thing imputed to the Faithful for Justifica-
 the *active Righteousness* of it.
 to be imputed.

Dr.

Dr. Whitby wrote against him, and *Whitby wrote* shewed the weak Foundation, the Novelty, *ag. & confuted* and ill Consequences of such a Doctrine: *him.* *H.* And then taught, that it is the *Passive taught that the* Righteousness of Christ; what he *suffered, (Active Right.* or his Obedience unto Death, that is imputed *to our self of* to the true Believer. (See his Discourse *Ch. it is imputed.* concerning Imputation, in his Paraphrase on the New Testament, Vol. II. p. 217.)

Professor Limborch (a Protestant Divine *Limborch con-* abroad) very clearly proves, that it is our *puted both Opin-* own Faith, that is imputed to us for Present: *ions, & taught* Righteousness or Justification, upon our sin- *g. it is our own* cere Repentance, or turning again unto God: *Faith that is* And not either the Active or Passive Right- *imputed.* eousness of Christ. *Justitia, quæ nobis im-* putatur, non est Christi justitia, nusquam enim Scriptura docet, Christi justitiam nobis imputari; sed tantum, fidem nobis imputari in justitiam, et quidem propter Christum. Adeo, ut inepti sint illi, qui acriter hic digladiantur, an sola Christi justitia passiva, an verò etiam activa, nobis imputetur, cum de ea Scriptura ne verbum quidem proferat. (Theol. Christ. L. vi. c. 4. § 18.)

Bishop Bull and Dr. Waterland have *Bp. Bull* wrote also incomparably upon the Doctrine *& Dr. Waterland*

of *Justification*; the former in *Latin*, A. D. 1669; the Latter in *English*, about Twenty Years ago. Bishop Bull's Tracts are intitled *Harmonia Apostolica, Examen Censuræ, et Apologia pro Harmonia*; and Dr. Waterland's Treatise is called *A summary View of the Doctrine of Justification*.

Two Justifications.

First & Final

If we carefully consult and compare the Generality of our best Divines, we shall find them teaching *Two Imputations*, and both well founded in the Words and true Sense of Scripture. — First, Our *Faith* or *Trust* in *Christ's Atonement* is imputed to us, on our *earnest Repentance*, for *Justification*: And, Secondly, a *sincere* and *Christian* Obedience SHALL BE imputed to the *Faithful* for *Righteousness*, or in the Place of a *perfect* and *unsinning* Obedience, for the *Merits* and *through the Mediation* of *Jesus Christ*. — The *Former* very evidently relates to our *Present Pardon*, and the *Latter* to our *Future Acceptance*; and may be called, by way of Distinction and Eminence, our *First* and *Final* Justifications. Or, if we chuse to consider these Imputations *negatively*, — the *First* is the *Non-Imputation* of *past* and *repented SINS*; and the

the Other the *Non-Imputation* of our still remaining INFIRMITIES. By the Former God *forgives* our wilful Sins, and by the Latter covers the *Defects* of our best *Actions*.

“ There is no Man free (says Dr. *Waterland*) from these slighter Sins, called
 “ Sins of *Infirmity*; and if God should be
 “ extreme to *mark* them, and to *impute*
 “ them to us, no Flesh could be saved.”
 (*Sermons*, Vol. I. p. 238.)

And to shew that the *Two Imputations* *Two Senses*
 are founded in the *true Sense* of Scripture, *of the word*
 it must be observed, that the Word ΔΙΚΑΙΟ- ΔΙΚΑΙΟΣΥΝΗ
 σουν (*Righteousness*) has *Two Senses*, parti-
 cularly in St. *Paul's* Epistles; the One we
 call its *general*, the Other its *appropriated* *Righteousness*
Sense. Its *general Sense* includes *Justice*,
Virtue, and *Holiness*, and is with great Pro- *& Justification*
 priety translated *Righteousness*: And This
 is the *Duty* of Man; the *Rule* by which he
 is to *walk*, and the *Rule* also by which he
 is to be *judged*. To This St. *Paul* speaks,
 where he says, *The Fruit of the Spirit is in*
all Goodness, and RIGHTEOUSNESS, and
Truth; St. *John*, where he affirms, *Who-*
soever doth not RIGHTEOUSNESS is not of
God; our *Saviour*, where he cautions,
 Except

Except your RIGHTEOUSNESS shall exceed the RIGHTEOUSNESS of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven; and the Church, where she prays, that we may walk before God in Holiness and RIGHTEOUSNESS all our Days. (Eph. v. 9. 1 John iii. 10. Matt. v. 20.) This is the general Sense of the Word *Δικαιοσύνη*, or *Righteousness*; but its appropriated Sense is quite a different and distinct Thing; it signifies God's Method of pardoning Sinners, and of receiving them again into his Favour; and would, consequently, have been far better translated by the Word *Justification*. *Δικαιοσύνη* (says Mr. Joseph Clarke) may as well be translated *Justification* as *Righteousness*. (See *The summary View*, p. 5.)——To give an Example or Two, in the more difficult Verses.——It should not have been translated, *If RIGHTEOUSNESS came by the Law, then Christ is dead in vain*——but *If JUSTIFICATION, or Pardon of Sin, came by the Law, then Christ is dead in vain*, i. e. He needed not to have died, or been sacrificed for Sin. (Gal. ii. 21.) So again (Rom. x. 3.) *They* (that is, the Jews) *being ignorant* (not of God's

God's Righteousness, for that They all well knew, but) of God's Method of Justification; and going about to establish their own Righteousness, or their own Method of Justification by strict Obedience, or by pleading NOT GUILTY, have not submitted themselves unto the Righteousness, or Method of Justification, which is of God; which is by Repentance towards God, (which Repentance implies our Self-Conviction and Acknowledgment of Guilt) and Faith towards our Lord Jesus Christ.—This Distinction between Justification and Righteousness, or the general and appropriated Senses of the Word *δικαιοσύνη*, confirms the Doctrine of the Two Imputations; sufficiently guards against Mistakes; and takes away all real Occasion of Controversy.

Notwithstanding which, some few of *Some still fol.* our Brethren still follow Bishop Beveridge: *low Bp Beve.* And many Methodists of late, do not only *ridge,* hold the Premises, but allow the Conse- *Methodists al.* quences also, which that learned and pious: *low & Conse.* Bishop expressly denied; not considering, *quences th* that we may make Premises, but Conse- *of Bp denied* quences will make Themselves.

The

The Consequences The Consequences charged upon the Doctrine of holding the *imputation* of *Christ's* active *righteousness* are such as These——If *Christ*, by fulfilling the Law, has done all for us, then we need do Nothing for Ourselves; if His Obedience be Ours, we have Occasion for no other; by Faith, or (to speak in their own Language) by the apprehending and appropriating Act of Belief, we may be as Righteous as *Christ himself*;——We ought not to pray for the Forgiveness of our Sins, because Prayer supposes Fear and Doubt, and to doubt (according to some) is Damnation; and that the Church of England must be particularly wrong in praying, (although in the Words of Solomon) that God will incline our Hearts to keep those Commandments, which *Christ himself* has kept for us, (not for our Sakes, but in our Stead.) Nay, some of our Lay-Teachers have gone so far as to say, (with Mr. Watson of old,) that “neither Sin nor Satan” can dissolve our Union with Christ.” (See Dr. Sherlock's Defence, p. 438.)

Now, all This is horrid and blasphemous, too weak and too wicked, to need a long and laboured Confutation; and some pious Divines, who had fallen into this Error,

Error, now stand afrighted to see the Lengths that are run in it.

The true *Antinomians* (who will maintain an Hypothesis in spite of all Consequences) are not contented with teaching, that Christ has taken upon Himself the *Guilt and Punishment* of the *Sins* of truly *penitent Believers*, but roundly insist upon it, that the *very Sins and Iniquities* of the Elect are laid upon Christ, because he stands so in our *Stead*, as to become just what we were. “ Hast thou (says Dr. *Crisp*) been.

“ an Idolater? Hast thou been a Blasphemer? Hast thou been a Murderer, an Adulterer, a Thief, a Liar, a Drunkard? “ &c. If thou hast a Part in the Lord Christ, all these Transgressions of thine become actually the Transgressions of Christ, and so cease to be thine, and thou ceasest to be the Transgressor, from that Time they were laid upon Christ, to the last Hour of thy Life. Christ himself is not so completely righteous, but we are righteous as he was; nor we so completely sinful, but he became, being made Sin, as completely sinful as we. So that here is a direct Change,

Christ

" Christ takes our Persons, and Condition,
 " and stands in our stead, We take Christ's
 " Person, and Condition, and stand in his
 " stead ; What the Lord beheld Christ to
 " be, that he beholds the Members of
 " Christ to be ; what the Lord beholds
 " the Members of Christ to be in them-
 " selves, that he beholds Christ himself
 " to be." (See—*Christ alone exalted.*
 Vol. II. P. 88, 89. or Dr. Sherlock's *De-*
fence, p. 470.) It may be *useful* in this
 fanciful Age, and more especially as the
 bold, if not *blasphemous* Sermons of the
 Middle of the last confused Century seem
 to be coming into Fashion again, here to
 add——" that the Doctrine of our Justi-
 " fication, by our Faith in the Sacrifice of
 " Christ, supposes no real *Change* or
 " Transferring of Guilt or Merit, from
 " one Person to another. Our Sin does
 " not become Christ's Sin, by his under-
 " taking the work of our Redemption ;
 " neither is his Righteousness supposed to
 " be our Righteousness. Each Person re-
 " tains his proper and essential Character ;
 " Christ righteous and We Sinners. But
 " the Case is, that He tho' righteous, con-
 " descended

Sermons of the
middle of last
Century, bold
if not blasphemous.

“ descended [for *our* sakes] to be treated
 “ as if *He* had been a Sinner; and that
 “ *We*, tho’ Sinners, are [for *His* sake]
 “ treated as if *We* were righteous.—
 “ This is the Meaning of those Passages
 “ in Scripture, where Christ is said to be
 “ made Sin for us, to bear our Sins, and
 “ we to be made righteous by Him. The
 “ meaning of These and such like figura-
 “ tive Passages, is no other than This—
 “ that Christ by his *Sufferings*, or his Obe-
 “ dience unto the Death of the Cross, took
 “ away the Punishment due to our Sins;
 “ and that by his Righteousness, in thus
 “ fulfilling the Purpose of his heavenly
 “ Father and preserving the Honour of his
 “ Laws, our Repentance shall avail to
 “ Justification. (Dr. Stebbing’s Sermons
 “ on Boyle’s Lectures. Compare Mr. Pil-
 “ kington’s Remarks, p. 164.)

All that the *sacred Scriptures*, and the *The Articles*
Articles of the Church of England teach, of *Ch. of Eng.*
 in the point of *Present Righteousness*, is—*teach that*
 that Faith is the thing imputed to us for our *Faith is the*
Justification; that the Sacrifice of Christ *thing imput.*
 is the Object of that Faith; and that *Ac- &c. &c.*
tive and *Passive Obedience* constitute a neces-
 sary

sary Part of the Merit of that Object, or are Qualifications indispensably required in the Person sacrificed: For such an High Priest became us, who is holy, harmless, undefiled, separate from Sinners, and made (also) higher than the Heavens; who needeth not daily, as other Priests, to offer up Sacrifice, first for his own Sins, and then for the People's: for this [last] he did once, when he offered Himself. (Heb. vii. 26, 27. Compare ii. 17.) Though he were a son, yet learned he Obedience by the Things which he suffered: and being made perfect, he became the Author of eternal Salvation unto all them that obey him. (Heb. v. 8, 9.)

“ The Obedience and Righteousness of
 “ Christ's Life (says Dr. W. Sherlock) was
 “ one thing which made his Sacrifice so
 “ meritorious, which was the precious Blood
 “ of Christ, as of a Lamb without Blemish
 “ and without Spot. (p. 238.) Christ was
 “ once offered to bear the Sins of many; and
 “ unto them that look for him shall he appear
 “ the second Time without Sin unto Salvation.
 “ (1 Pet. i, 19. Heb. ix, 28.)

The Scriptures The Scriptures teach, that our FAITH
teach Faith or TRUST in Christ's ATONEMENT for ex-
in ch's Atonement piating
imputed.

piating the *Guilt* of our past and repented Sins, and freeing us from the *Punishment* due unto them, is the very Thing that shall be imputed to us *for* our *Justification*; and This is a Favour or Privilege granted to us *propter Christum*, upon Christ's account, or for Christ's sake: i. e. for the *Love* the Father hath to the Son; in *Justice* to his Propitiation; and for the *Honour* of his great Name.

The most judicious Divines, of almost *Distinction* every Denomination, are now convinced of *between Faith* the Truth of This, the ancient Opinion, *of Thing imputed* which, they are persuaded, is the true In-*The Object of* terpretation of St. Paul, and consequently, *Faith. and* the *Determination* of the Question: and *Merit of the* carefully distinguish between *Faith*, the *Object*. Thing imputed; the *Object* of that Faith; and the *Merit* of that Object.

N. B. I am very far from saying any *Merits of X^t* Thing, in this Appendix, with a Design, *causes of our* to *exclude* the MERITS of Christ, i. e. the *Justification* Merits of his *active* and *passive* Obedience, from contributing as CAUSES to our Justification. — “ God the Son is Here (in the “ Words of Dr. Waterland) to be confi- “ dered as the *procuring* and *meritorious*

I “ CAUSE

“ CAUSE of *Man's Justification*, both by
 “ his *active* and *passive* Obedience. This,
 “ though it may be disputed by such as
 “ will dispute any Thing, or every Thing,
 “ yet seems to be generally admitted among
 “ the sober Divines of all the great Divi-
 “ fions of Christians.” (Vid. *Summary*
View &c. p. 14.) Without the MERITS
 of *Jesus Christ*, no *suitable* and *sufficient*
 Atonement had been made by Him for the
 Sins of Mankind ; neither could *Penitents*
 have put their TRUST in Him. — I only
 leave all the MERIT to Christ Himself, to
 CHRIST the RIGHTEOUS, as *a Glory which*
he giveth not to another ; and teach that the
 BENEFITS (not the MERITS) of his *Life*,
Death, and *Intercession* are truly and effec-
 tually conveyed, by the *Holy Spirit*, to the
Souls of all *Penitent Believers*. — “ God
 “ of his own MERCY, through the only
 “ MERITS and DESERVINGS of his Son
 “ *Jesus Christ* (saith the *Homily on Salva-*
 “ *tion*) doth *justify* us :” I only add, which
 JUSTIFICATION (not which MERITS and
 DESERVINGS) is made ours by FAITH, or
 our TRUST in Him. — Dr. *Whitby* un-
 derstands the Words (*Rom. v. 10.*) *we shall*

be saved by his LIFE, not of the *Active* Obedience of Christ to the *Law*, or of his Obedience being *imputed* to us for *Justification*, much less for *Salvation*, but of his EVER LIVING to make *Intercession* for us. (Compare *Heb. vii. 25.*)

That *Faith* is the *Thing imputed* to the *Faithful* Sincere Penitent for *Righteousness* or *Justi-imputed* *Justification*, is very clearly taught in the Second *in 2^d second* HOMILY, concerning the *Death and Passion Homily*. of our Saviour Christ. (e. g.) " Was Faith
 " imputed unto *Abraham, Isaac, and Jacob*
 " only ? And shall it not be imputed unto
 " us also ? Yes, if we have the same Faith
 " as they had, it shall be as truly imputed
 " unto us for Righteousness, as it was unto
 " them, (p. 273.) We must trust only in
 " God's Mercy, and that Sacrifice which
 " our High Priest and Saviour Christ Jesus
 " the Son of God, once offered for us up-
 " on the Cross, to obtain thereby God's
 " Grace and Remission, as well of Original Sin in Baptism, as of all Actual Sin
 " committed by us after Baptism, if we
 " truly repent, and turn unfeignedly to
 " Him again : " (p. 16.) It must, nevertheless, be acknowledged, that no small

The Homily Confusion may arise from the reading of these
not clear in the ancient and authorized Sermons; For (1st)
use of their they are by no Means *clear* in the Terms
Terms. they make Use of: They speak *promiscuously*
 of Justification *or* Righteousness, the
 Righteousness of Justification, and the
 Justification of Righteousness. (p. 12.)

not always con- And (2dly) When these *Writers* give a little
sistent in the into Hypothesis, and come to consider Faith
Notion of Faith as an Instrument of Reception, they do not
 always agree concerning *what* it is, that, by
 Faith, must be *received*. In some of their
First Discourses they seem to favour the
 Hypothesis of our *embracing*, by Faith,
 not only the Mercy of God, but also *so*
much of the *Active Righteousness* of Christ
 as shall supply the DEFECTS of our *own*
 Righteousness: (p. 14.) They speak, more-
 over (P. 273.) of *apprehending*, by Faith,
 the MERITS of Christ's Death and Passion:
 but when they sum up the Discourse, they
soften or qualify the Expressions, and say——
 “ Thus have you hear'd the *Mean* (Faith)
 “ whereby we may APPLY the FRUITS
 “ and MERITS of Christ's Death unto *us*,
 “ so that it may work the Salvation of our
 “ Souls.” And, before they come to the
 Con-

Conclusion of the *Second Volume*, they content themselves with preaching only this plain Doctrine—— that *Faith* may be consider'd as an *Instrument* for apprehending the MERCIES and PROMISES of God in *Christ Jesus* ; or of obtaining REMISSION of our Sins, and all other BENEFITS of *Christ's* Death and Passion.—— “ We shall never
 “ be clean (say They) and purged from
 “ Sin, unless, forsaking our former Life,
 “ we do with our whole Heart return un-
 “ to the Lord our God, and, with a full
 “ Purpose of Amendment of Life, flee
 “ unto his MERCY, taking sure *bold there-
 “ upon*, through *Faith* in the *Blood* of his
 “ Son Jesus Christ : (p. 349.)—— “ The
 “ *Third* part of *Repentance* is *Faith*, where-
 “ by we do *apprehend* and take *bold upon-
 “ the* PROMISES of God, touching the free
 “ PARDON and FORGIVENESS of our Sins,
 “ which PROMISES are sealed up to us,
 “ with the *Death* and *Blood-shedding* of his
 “ Son Jesus Christ : (p. 345.) If we rise
 “ again by Repentance, and, with a full
 “ Purpose of Amendment of Life, do
 “ flee unto the MERCY of God, taking
 “ sure *bold thereupon*, through *Faith* in his
 “ Son

“ Son Jesus Christ, there is an assured and
 “ infallible *Hope* of PARDON and REMIS-
 “ sion of the same, and that we shall be
 “ received again into the *Favour* of our
 “ heavenly Father : (p. 340. See also
 “ Pages 341, 346, 351. Fol. Ed. Lond.
 “ 1713.)

*This question
 determined in
 the most opposi-
 te Manners
 by men of un-
 questionable
 Learning and
 Integrity.*

It is no wonder, that even very *sincere*
 and *diligent* Enquirers should fall into *Error*
 and *Perplexity* upon this *important Point* ;
 because *no Question* has been *determined*,
 and that by Men of the most unquestionable
 Learning and Integrity, in a more *positive*
 and *contradictory* Manner, than This be-
 fore us: (*viz.*) *What is the Thing imputed*
to the returning or converting Sinner, for
Present Righteousness or Justification?——
 Bishop *Beveridge* pronounces (excuse the
 Repetition) that it is the *Active* Righteous-
 ness of Christ; Doctor *Whitby* is as positive,
 that it is his *Passive* Righteousness; Mr.
Harvey affirms, it is *Both*; professor *Limborch*
 declares, it is *Neither*; and then proves,
 that it is a very different and distinct Thing,
 (to wit) our *own Faith*.——I must now
 leave it with the Reader to judge, whether
 this

this *Resolution* is not most consistent with *Reason*, and more agreeable also to what *St. Paul* teaches, (namely) that God, *through his FAVOUR and FORBEARANCE, hath set forth JESUS CHRST the RIGHTEOUS, to be a PROPITIATION for the REMISSION of SINS that are PAST, by or through OUR FAITH in HIS BLOOD.*—— *He that BELIEVETH or trusteth in HIM that thus JUSTIFIETH the UNGODLY, or Sinners, HIS FAITH is COUNTED for RIGHTEOUSNESS.* (Read the 3d, 4th, and 5th, Chapters to the *Romans*, taking the Word *Righteousness* in the appropriated sense of *Justification*.)

February 10,
1762.

F I N I S.

ERRATA

Page Line

- 36. 5. for That Grace is *irresistible*, read
resistible.
- 43. 10. for *and Heirs through Hope that is
seen, read, and Heirs through
Hope : but Hope that is seen &c.*
- 90. 18. for *ask for This (the highest of Or-
dinary Gifts in Prayer, read, ask for
This (the highest of Ordinary Gifts)
in Prayer, &c.*

4 OC 58

